

# THE MONTH

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# SCRIPTURE MANUALS

FOR

## CATHOLIC SCHOOLS.

Edited by the REV. SYDNEY F. SMITH, S.J.

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## *The Zambesi Mission.*

NEARLY twenty years ago<sup>1</sup> there appeared in the pages of this magazine a series of articles on the Zambesi Mission. Whilst incidentally something was said in those articles of the early history of the Mission, their chief purpose was to draw attention to the hopeful prospect that had been opened out to missionary enterprise by the British occupation of the country in which the work of the Mission lies. With much interesting detail was it told how the Fathers had accompanied, as chaplains to the Catholic soldiers, the Pioneer Expedition of the British South Africa Company to Matabeleland in 1890, and at still greater length were described the efforts made to establish native missions in the newly-acquired territory. How far those efforts were successful and what fruits they have since borne, will be shown in the course of this article, the principal object of which is to give a short but connected account of the Zambesi Mission from its establishment to the present day. The subject, we may point out, has a special claim upon English Catholics.

The foreign missions of the Church in every part of the world must necessarily be an object of interest to every Catholic who rightly understands the functions and scope of the Church as originally outlined by her Divine Founder, and as conscientiously carried on and developed throughout the ages by His successive vicars and their ministers. When Christ said to His Apostles: "Go ye, and teach all nations," He clearly enunciated that His Church was to be universal and world-embracing, limited to no particular country or race, adapted to every type of mind, exclusive of no conditions of living, however degenerate or barbarous. The interests of one who—let us say—is an Englishman, will naturally be chiefly centred, in matters that are purely material or temporal, upon what directly concerns his own country of England.

<sup>1</sup> THE MONTH, January, February, March, April, 1893.

But let the same man be not only an Englishman but a Catholic, then in those far wider and higher interests that affect the maintenance and spread of God's Church and that regard the spiritual and eternal welfare of the countless millions committed to her care, such a one, if he be a true Catholic, and in any degree imbued with the spirit of his Master, becomes a citizen of the world, cosmopolitan in his sympathies and aspirations, his ambitions and his aims co-extensive with the whole of God's earth.

For one then who bears the significant name of Catholic to exclaim that foreign missions have no interest for him is not only to declare himself unworthy of the high privilege he enjoys, but to show that he has no true perception of the responsibility that such a privilege involves. The fault of such an attitude of mind is the more emphasized, and the less excusable, when such foreign missions lie within the dominions of his own Empire, and when, therefore, in addition to spiritual, natural motives are added that make the claim upon him still more pressing and certain. The reflection that among our readers there are so many who are British subjects, in addition to the still more important fact that they are whole-hearted Catholics, encourages the hope that their sympathy will be enlisted in a special way on the subject of the Zambesi Mission. For this indeed is a foreign mission in the sense that it is directed to an alien and savage race, but in another sense it may be called a home mission, inasmuch as its sphere of activity is confined to British territory. Its exact geographical position may be defined by saying that it occupies the whole British area in South Central Africa known as Rhodesia, the northern part of which is divided from the southern by the waters of the great River Zambesi.

The history of this Mission of the Zambesi goes back to the year 1879, when the first band of Jesuit missionaries started in four ox-waggons from the grounds of St. Aidan's College, Grahamstown (in the Cape Colony), for the far interior. The objective of that long journey of 1,200 miles was Matabeleland, or the country which is now comprised under the name of Southern Rhodesia. Limits of space forbid us to recount the details of an expedition that was for a great part of the way arduous and difficult in the extreme. Suffice it to say that at the end of four months, into which had been crowded an amount of hardship that does not fall to the lot of most men within as many years, the native kraal

or village of Bulawayo was reached. Here the missionaries at once met with determined opposition. Lobengula, the paramount chief, whose domineering and autocratic character is now well-known to history, would not allow of any teaching or preaching to his people. It was only by the inducement of substantial presents that he would tolerate even the presence of the missionaries in his country. In this *impasse*, it was determined, that while one party remained at Bulawayo, in the hope that as time went on the temper of the native chief would be softened, the rest of the missionary band should push farther afield and endeavour to obtain from other—and possibly more friendly—chiefs the concession denied them by Lobengula. One of these expeditions was entrusted to the care and guidance of Father Augustus Law. Many English Catholics are acquainted with the name of one who had given up a promising career in the Royal Navy to devote his life as a Jesuit priest to the conversion of the heathen. The account of the expedition Father Law made to the kraal of the native chief Umzila is a story of privation, discomfort and suffering, borne with an unflinching constancy and patience that must elicit the admiration of all who can appreciate heroism and the spirit of self-sacrifice.

After a journey of over 300 miles, made through an unknown and roadless country, and for the most part on foot, the missionary, with a lay-Brother companion, arrived at his destination, fever-stricken, half-starved, and utterly exhausted. Here in a native hut, filthy and crowded with vermin, he endeavoured to recover from the terrible experience through which he had just passed. But with no other food than native corn, and with no one to attend to his wants (for his companion had also fallen ill), instead of growing better, he rapidly grew worse. He had succeeded in saying Mass for the last time on the feast of St. Teresa in October, when the lay-Brother, by tying a rope about the Father's waist, had contrived to give him the necessary support. But shortly after this the deadly black-water fever supervening upon the malarial, his little remnant of strength soon gave out: and on the evening of November 20, 1881, this heroic priest rendered up his great soul to God.

From a human point of view the expedition was a failure, and one too that had cost a valuable life. No less disastrous were the expeditions made by the other Fathers. In every instance the native chiefs had proved hostile to any

work of evangelization, and death had laid a heavy toll on the little missionary bands. So seemingly profitless were the first ten years of the Zambesi Mission, when as many as twenty of the Fathers and Brothers lost their lives, that there was question even of abandoning the Mission altogether. In reality, these devoted men were but paying the inevitable price that God levies on all work that is eventually to bear spiritual fruit. In the disappointments, the sufferings, the death of those first missionaries, were being most surely laid the foundations of that future success, which did eventually crown the Fathers' self-sacrificing efforts. With the advent of English rule in the country, there dawned a brighter and more promising era in the history of the Mission. During the native wars the missionaries had proved useful to the British pioneer column, not only, as it has been already said, by acting as chaplains to the Catholic soldiers, but in providing an ambulance and a nursing staff of Sisters for the whole expedition. In recognition of their services, they were subsequently granted, by the Chartered Company, large tracts of land on which they could open native missions. One of these estates was in the neighbourhood of the then newly-formed township of Salisbury, and Chishawasha (as the place was called by the natives), was taken formal possession of in 1891 by Father Henry Schomberg Kerr, who had succeeded Father Daignault as Superior of the Mission. As the history and development of this mission-station has been repeated in main outline at least in the other mission-stations that in the course of time have been opened by the Fathers in different parts of the country, it will be useful for the purpose of illustrating the methods pursued by them to give a brief summary of what has been done at Chishawasha during the last twenty years.

At a very early stage in the history of the Zambesi Mission, it was recognized that it could not be hoped to make much or any spiritual impression on the adult population. Polygamy, gross superstition, and an inherent depravity of nature were well-nigh insuperable obstacles to the acceptance of the Gospel truths. The hopes of the missionaries then naturally fastened on the children. On entering, therefore, upon the possession of this large estate, their first work was to build a rough improvised school-house in which could be gathered for instruction the native children from the surrounding kraals. In the beginning, objection was made by

the parents to their children attending the school. But as time went on and this difficulty was to a great extent overcome, there was need for larger and more substantial buildings. This involved a large outlay. Now here we must draw attention to the mistaken notion, entertained by some people, that Jesuit missions have within their own Order, material resources that make them independent of any extraneous help. That this is a mistaken notion, no one is better aware than the missionaries in South Africa. They know by hard experience that the only pecuniary aid they can hope for is the alms contributed by the charitable faithful; and that if this necessarily limited sum is to eke out even a bare maintenance for themselves and their work, it must be supplemented by the employment of their own individual industry and skill. And as it is now, so it was then. Those pioneer missionaries made their own bricks from the clay on the estate, burnt their own lime, felled and shaped their own timber. They were then as they are to-day, their own masons, carpenters and general builders.

Under these conditions then, from a solitary hut or two, Chishawasha has to-day developed into a large and flourishing settlement, with an imposing church, into which a thousand and more natives can congregate. There are school-rooms in which the younger boys are given an elementary education; there are workshops in which the older boys are taught one or other of the more useful trades; there is the large farm which helps to the upkeep of the mission-station, and where an improved mode of agriculture is learnt by the natives. The religious training of the boys meantime keeps pace with their secular education. Hasty conversions, however, are nowhere to be more deprecated than in the case of savages, the evangelization of whom, if the effects are to be solid and lasting, must necessarily be a matter of time. Hence, it is not until they have been under instruction for at least two years, that catechumens are considered sufficiently prepared for Baptism. When this is borne in mind, as well as the fact that Rhodesia is not so densely populated as the country further North, large numerical results will not be expected.

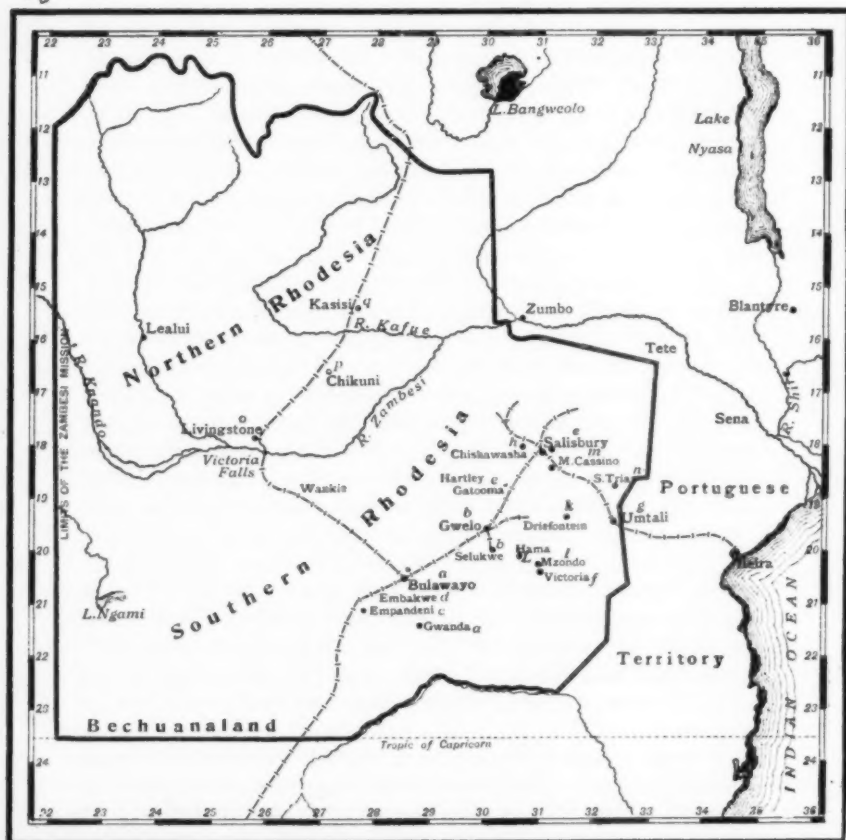
In the course of time a convent had been erected for the Dominican nuns who trained the girls on similar lines to those pursued by the Fathers. As these native boys and girls have grown up, they have intermarried and settled on one or other

MAP OF THE  
ZAMBESI MISSION.

### Boundaries of the Mission:

**Railways :** -|-|-|-|-|-|-|-|-|-

### Scale of English Miles



**MISSION STATIONS AND OTHER CENTRES OF WORK**

AS INDICATED ON MAP OPPOSITE.

**SOUTHERN RHODESIA.**

- (a) **Bulawayo.** Parish Church for white population. College of St. George for white boys. Meteorological and Astronomical Observatory. Dominican Convent for white girls. Native Church and School. **Gwanda** served from Bulawayo.
- (b) **Gwelo.** Resident Priest for whites. Dominican Convent. Chapel in Convent. **Selukwe** served from Gwelo.
- (c) **Empandeni.** Native Mission with three Out-Stations. Notre Dame Convent for native children.
- (d) **Embakwe.** Native Mission with one Out-Station. Notre Dame Convent for native children.
- (e) **Salisbury.** Parish Church for white population. Dominican Convent for white girls. Native Church and School. **Hartley, Gatooma**, and other centres served from Salisbury.
- (f) **Victoria.** Church for white population. Served from Mzondo.
- (g) **Umtali.** Church for white population. **Penhalonga** served from Umtali.
- (h) **Chishawasha.** Native Mission Station with three Out-Stations. Dominican Convent for native girls.
- (i) **Mzondo.** Native Mission.
- (k) **Driefontein.** Native Mission with three Out-Stations.
- (l) **Hama's.** Native Mission.
- (m) **Monte Cassino.** Native Mission with four Out-Stations, conducted by Religious Missionaries of Mariannhill. Convent of Sisters of Precious Blood for native girls.
- (n) **St. Triashill.** Native Mission with Out-Station, in charge of Religious Missionaries of Mariannhill. Convent of Sisters of Precious Blood for native girls.

**NORTHERN RHODESIA.**

- (o) **Livingstone.** Served from Bulawayo.
- (p) **Chikuni.** Native Mission.
- (q) **Kasisi.** Native Mission.

The total number of Missionaries in the Zambesi Mission is: Jesuits, 80 (47 Fathers, 33 Brothers); Religious Missionaries of Mariannhill, 9 (3 Fathers, 6 Brothers). Nuns—Dominican, 82; Notre Dame, 9; Sisters of Precious Blood, 8.



of the eight Catholic villages established on the estate. In other words, what was done by the Jesuits in the far-famed Reductions of Paraguay in the sixteenth and seventeenth centuries, has been done, and is being done, although at present on a far smaller and less elaborate scale, in Southern and Northern Rhodesia to-day. How well the Fathers have succeeded, from even a material point of view, is made evident by the fact that Chishawasha Mission is regarded as one of the show places of Salisbury. Hither come High Commissioners and Administrators, Government officials, distinguished travellers from all parts of the world, who leave with words of admiration and praise for all they have seen. But this material progress has, after all, only been a preparation for, and an accompaniment of, the spiritual good that has been effected. The registers tell of well-nigh two thousand Baptisms, and a proportionate number of Christian marriages. Hundreds attend the church for daily Mass, many coming a distance of six or eight miles for the purpose. Almost as many receive Holy Communion daily. On Sunday the large church is crowded, and the sight of the vast congregation in reverent attitude, all joining in the music and the public prayers, is one that moves to devotion and edification the interested European spectator.

It would occupy more space than is at our disposal to enter into lengthy details of the establishment and progress of the other mission-stations. We can but briefly refer to them. At Empandeni, an estate of 60,000 acres some sixty miles N.E. of Bulawayo, a settlement had been made as far back as the time of Lobengula. But the opposition made by that chief to the teaching of Christianity, the native rebellion of 1896, and other causes, had retarded its progress for many years. In 1899 no more than fifty-nine Baptisms were registered, but in 1909, ten years later, there were as many as 211. The sum-total up to date is over 1,500. A fine granite church, the work of the Fathers and Brothers, has superseded the first huts: there are two convents under the care of the Sisters of Notre Dame, and five out-stations. Both at Bulawayo and Salisbury, besides the churches, a college, and convents for the white inhabitants, there are two native churches and as many schools, whilst at varying distances between these two towns, at Mzondo, Driefontein and Hama's the same good work is being carried on. Nor must we omit to mention the two mission-stations at



Monte Cassino and St. Triashill, to the South-East of Salisbury, where Trappist missionaries from Mariannhill in Natal, after several years of multiplied difficulties and disappointments, are at last reaping the fruits of their persevering efforts.

If we cross the River Zambesi, we shall find in Northern Rhodesia that missions have been established at Chikuni and Kasisi, places that lie some hundreds of miles to the North-East of the famous Victoria Falls. Finally, it should be noted that though the main sphere of the Zambesi Mission is comprised in the area of Rhodesia, yet in the Cape Colony, besides the college of St. Aidan's, at Grahamstown, for the education of the sons of colonists, the Jesuit Fathers have a mission for natives on the outskirts of that town, as well as another and a larger one at Dunbrody, a large farm some forty miles distant.

A study of the accompanying map will make the position of the mission-stations in Rhodesia clearer, and at the same time may afford some idea of the immense work that has already been accomplished.

We would refer those who have been interested so far, and who are anxious to gain fuller information and to lend their help in furthering the efforts of the missionaries, to the *Zambesi Mission Record*.<sup>1</sup> Apart from the information it gives of the progress of the Mission, the journal contains valuable articles on the folk-lore, the natural history and physical aspect of the country, and thus possesses a marked scientific interest. In every number too will be found a map that gives the exact number and locality of the mission-stations. From that map, as from the one in this article, it will be seen that, whilst the missionaries have covered a good deal of ground in Southern Rhodesia, there are large tracts still awaiting their labours in the country north of the Zambesi. It is of pressing importance that those promising theatres of work should be occupied at once before other non-Catholic bodies, whose activity is not exceeded by our own, have stepped in and made our progress there impossible. Hence there is urgent need for more missionaries and for money that new stations may be established, and the existing ones supported.

Native missions have always been a vexed question, at

<sup>1</sup> The *Zambesi Mission Record*, an illustrated Missionary Journal, published quarterly at Manresa House, Roehampton, London, S.W. Annual Subscription, 2s. 6d. post free.

least with non-Catholic writers. If we are to believe some of these latter it would be better to leave the savage in his original state of ignorance and of low moral standards, than to extend to him what are regarded as at least the doubtful blessings of Christianity. It is not our purpose here to speak in praise, or in dispraise of the various Protestant missions which, perhaps, are in most cases the subject of those criticisms. But we should like to point out to these objectors, and to those who may be inclined to think with them, that to Catholic missions, at least, their strictures do not apply. In this Mission of the Zambesi, for instance, the moral training and instructions given to the natives have, in no small degree, contributed to the material well-being and progress of the country. We will confine ourselves to one aspect alone of this. The missionaries found the Matabele a race of savages bent upon the plunder, oppression, and murder of their weaker neighbours, the Mashonas; but by peaceful methods they have gradually restrained their fierce nature, and converted them into law-abiding and useful members of the community. Let it not be forgotten that it was at the height of the Matabele insurrection that one of these missionaries, Father Prestage, at the risk of his own life ventured into the native stronghold and induced no inconsiderable number of the rebels to lay down their arms and hold aloof from the fight. This courageous act merited and obtained the thanks of the Colonial Secretary in the House of Commons. In addition, the helping hand and encouragement that the Chartered Company and Government officials in Rhodesia have ever extended to the Fathers is in itself the best testimony and recognition of the good work they are doing.

But can there be any question among us Catholics, who look beyond the merely material and temporary advantages of missionary work, of the immense benefits that must accrue from the evangelization of these poor savages? There cannot be the smallest doubt that it is a glorious thing that souls created to the image of their Maker should be brought out of the darkness of their ignorance to the light of Faith; and that they should be taught to give to their God the honour and glory that are due to Him. Where before there was a low moral standard, an indifference to eternal truths, and, consequently, a most precarious and doubtful chance of salvation, we now have a reverent service and worship of God in these many mission-stations of Rhodesia, where virtue is

cultivated, where peace and prosperity are secured, where men and women live lives of usefulness and contentment, upheld and encouraged by the certain hope of the glory and reward awaiting them hereafter.

And surely there is no Catholic of any spiritual discernment who does not see that a foreign mission brings blessing to Church work at home, that the lives of those who have exchanged the comforts and refinements of a civilized community for the isolation and hardships of a savage land, are a stimulating example to all of us of the highest self-sacrifice and devotion, that in them the suffering Christ lives again, and by their sweat, their labours, their blood, is ever purifying and strengthening anew the great mystic Body of God's Church, of which they are such vital and health-giving members.

C. WILMOT.

## *Protestant Partingtons.*

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"PROTESTANTISM is a strange weird alien thing—a power, ever and again, as the ages and centuries roll on, changing its form and shape and colour, sometimes with a marvellous recklessness putting its commercial side prominently forward; sometimes, in its shameless self-advertisement, unblushingly manifesting its spurious spirituality.

"But its influence is doomed. Can we doubt, as we hear to-day the lamentations of its supporters, that it is a dying cause?"

"These words are taken"—to adopt the accepted formula for beginning a discourse—from the sermon preached by the Rev. G. E. Frewer at the Church of St. Bartholomew, Brighton, on May 2nd of the present year, at a service held in connection with the English Church Union, and printed in the *Church Union Gazette* for July—a sermon in many respects remarkable as an outspoken definition of the present attitude of the advanced Anglican towards his Protestant co-religionists. The object of the English Church Union, he tells us, is "the eradication of certain alien and pernicious powers which had become established, with a usurped authority, in the Christianity of this our land"; and of these powers he selects two as examples—Erastianism and Protestantism. The former, Mr. Frewer tells us, "is not dead," of which, indeed, the recent Thompson case affords fairly conclusive evidence; and as it will not die "so long as there is one Christian in England who believes—as thousands still do—that Privy Council Law is Church Law," it seems secure of a fairly prolonged existence. "But the commission to those who would enter into their rightful inheritance is 'Extinguish this thing: fight against it until it is consumed, demolished, extirpated.' " What the preacher thinks of Protestantism has already been quoted.

It is only a conviction that the help of Protestants (and apparently of Erastians also) is at the present time neces-

sary that convinces Mr. Frewer that "Catholic and Protestant must for a time live side by side in a land which really only belongs to one of them." It is therefore "a campaign of gradual, but none the less persistent extermination" to which the E.C.U. is "called and pledged." Necessity proverbially makes folk acquainted with strange bedfellows; and "alas!" as Mr. Frewer pathetically observes,

the help of those from whom in principles of divine worship we differ absolutely; of those from whose reading of history and interpretations of Providence we entirely dissent; of those with whose principles of Church government we have no spark of sympathy; of those who despise, perhaps, the things which we love to exalt, and scorn what we are ready to die to defend—the help of these is needed a little longer to save us and others from the "lions" of Rationalism and Infidelity and aggressive Atheism.

To those who remember the not so long distant days when the claim of the High Church party was for toleration and equal rights, when "comprehensiveness" was—as indeed it still is—the "note" of the Church of England, and when Archbishop Benson proudly asserted that she was both Catholic and Protestant, the present attitude of the advanced Anglican, as stated in the passages quoted, will appear startling. But it is the position which has been for some time put forward by the present leaders of the movement, and it must be confessed that, accepting their standpoint, it is more logical than that which preceded it. Unfortunately, however, the facts are unaltered: it is the Protestant Religion that the King is sworn to maintain; the Bishops who prohibit the use of Eucharistic vestments, and refuse to license curates to churches where they are used, are in exactly the same position officially as the Bishop who tolerates the usages of the Brighton churches; and it is only necessary to refer to the opinions of the Bishops<sup>1</sup> from Cranmer downwards, from whom the present Anglican hierarchy has descended, to see that the claim of Protestants to represent the Church of England is at least as legitimate as that of Mr. Frewer and his friends. Lord Halifax and Mr. Kensit both claim to be—and indeed are—representatives of the Church of England: an obvious refutation of the view that two cannot walk together—or at any rate *live* together—except they be agreed.

<sup>1</sup> See *The Line of Cleavage*, by Dom Norbert Birt. C.T.S. 6d.

The mention of Mr. Kensit leads me back to my text, from which, as often happens with preachers, I seem to have wandered. For I cannot help thinking that "this modern Cromwell," as he is styled in his own magazine—oblivious of the fact that "of their own merits modest men are dumb"—must have been in Mr. Frewer's mind when he spoke of the "commercial side" of Protestantism being put "prominently forward." The various competing Protestant bodies are not backward in the same direction, as the readers of an article in this Review<sup>1</sup> for September, 1910, will have been made aware; but Mr. Kensit excels them all in the boldness of his advertisements and in the amount of his receipts. He is also unique in his profession of the loftiness of his motives and in his claim to Divine favour; and Mr. Frewer may well have had this in mind when he penned the latter portion of the passage I have taken as my text. Thus we are told, in the passage wherein his succession to his father's self-imposed title of "the modern Cromwell" is announced, that "his righteous soul revolted" when he saw what he went on purpose to see at St. Saviour's, Hoxton, where he is "able by God's grace to claim that he stopped idolatry." This claim, we are further told, placed Mr. Kensit with "good King Hezekiah"; with Moses, who "ground to pieces a valuable image which was not his property" thus anticipating Mr. Kensit, through whose action a crucifix was broken to pieces—a proceeding denounced by the Bishop of London as "a gross act of sacrilege"; with "Paul"; with "good Bishop Epiphanius, as quoted with approval in the Book of Homilies"; and with "John Kensit, the Martyr."<sup>2</sup>

It is perhaps in connection with the opening of his new premises in St. Paul's Churchyard that the "commercial side" of Mr. Kensit's work has been most prominently put forward. "This memorable event" took place on June 13th. "This day is most appropriate, as it was on this date in 1555 that Rome issued her famous Proclamation against Protestant books. It is, therefore, most fitting that this great literature development should take place on the anniversary of Rome's curse of Protestantism." Another "singular coincidence" was that on the same day a service took place in St. Paul's Cathedral, when "the congregation as they left the building were, to their amazement, brought face to face with our bold

<sup>1</sup> "Children of the Horseleech."

<sup>2</sup> *Churchman's Magazine*, 1911, p. 140.

Literature Department and Society Headquarters": this rather suggests that the building, like Aladdin's palace, had sprung up instantaneously, or at any rate, since the congregation went into church. Mr. Kensit's *Churchman's Magazine*, from which I take these details, points out other advantages of the site: at least a thousand persons will see it for one who went along Paternoster Row: the Bibles and books face the Bishop of London outside St. Paul's Cathedral; the "Romanizing Priests and Prelates and Mirfield Monks," who from the top of Ludgate Hill "seek to undo the glorious Reformation" will have to face the "Literature Department"; and Mr. Kensit "believed God was in this extension"; "it was most Providential that they had been enabled to secure such an ideal site"; and "unqualified admiration of the new premises, and deep thankfulness to God"—the order is a little odd—were the "universal expressions" of those present.

The proceedings seem to have been very successful, and Mr. Kensit or his *Churchman's Magazine*, from which I have been quoting, is eloquently appreciative. The speakers included "Miss Augusta Cook, the talented Protestant authoress," and the Rev. Robert Middleton, a real Anglican rector!—it is not surprising that Mr. Kensit trotted him out both at the afternoon and evening meetings, for no one knows better than Mr. Kensit that a sympathetic Anglican clergyman is not to be caught every day. But Mr. Middleton, if one may say so without disrespect, is an old bird: he "stood by the late John Kensit in several of his campaigns," and "considered Mr. Kensit and the Wickcliffe Preachers were doing a most important work," on the "Literature side" of which he "felt that too much importance could not be placed." This somewhat ambiguous remark is in one sense undoubtedly true; for if there is one conspicuous characteristic of Mr. Kensit's literary output, it is its unimportance in quality as well as in quantity. As to its quantity, it suffices to say that, although the Protestant Truth Society was founded in 1889, no catalogue of its publications is in existence, although "complete catalogue on application" is announced in at least one of its publications. As to its quality, I propose, if the Editor will allow me, to devote some space in a subsequent article to an examination of certain items of Mr. Kensit's output. As a matter of fact, with each advance in the importance of his shop, the books sold therein become



more and more of a general character, and in the new establishment easily overshadow the rest: it would be interesting to know whether the proceeds of this general business are credited to the Protestant Truth Society. Assuredly, if the "deadly poison" which Mr. Middleton says is presented by the Catholic Truth Society is to be met by the Protestant Truth Society's "circulation of pure, unadulterated Truth," it would seem that the latter organization is insufficiently equipped for the combat. Perhaps, however, the (metaphorical) slinging of stones in which Mr. Kensit and his followers indulge, may be considered an efficient method of attack.

Mr. Kensit himself tells us that his "Literature work" is not recognized as a leading feature of his labours, for he pointed out that it was "sometimes overlooked." He then proceeded to give an account of the origin of the Protestant Truth Society, which seems to show that his memory has failed him for a second time. Nothing is more interesting than tracing to their humble beginnings the sources of some great undertaking, but it is essential to the value of such researches that they should be undertaken with care. Now it can hardly be said that the origin of the P.T.S. is "wropt in mistery," yet the cloud of romance is already surrounding both it and its founder, and the future historian is in danger of being misled if he accepts Mr. Kensit's imaginative description, to which I venture to oppose a simple statement of facts.

"The present movement was the direct outcome," he told his audience, "of his Father's [*sic*] desire to place pure literature in the hands of the people." What the late Mr. Kensit's "desire" may have been was of course only known to himself: what he actually did may be ascertained from the C.T.S. penny pamphlet on *A Prominent Protestant*, from which I quote the following:

It was on August 19th, 1889, that *Truth* called attention to "an abominable publication" which was then being sold in the streets and went on to say:

I should say that a more obscene work was never publicly offered for sale. The publisher is one Kensit, of the City Protestant Book Depôt, 18, Paternoster Row, who boasts that he has sold 225,000 copies.

Mr. Kensit on this wrote to *Truth*, demanding an explanation or apology, and referring to his solicitor. *Truth* thereupon devoted two columns and a half to a further investigation of his publications, in which it found "page after page of the most loathsome indecency



and obscenity," and said: "I adhere to all that I have said about Mr. Kensit—one whose first object is to vilify fellow-Christians of a different persuasion. The public sale of certain of his books is unquestionably an outrage on public decency, and the indiscriminate circulation of such literature must be necessarily injurious to public morals." It is to be presumed that Mr. Kensit was satisfied with this as an "explanation," for no "apology" was offered, nor did the solicitor take any steps to obtain one.

Further details may be found in the pamphlet quoted, *e.g.*, as to a book by a Dr. Fulton, which *Truth* styled "one of the most filthy and disgusting works in Mr. John Kensit's abominable collection"; and the withdrawal from Mr. Kensit of the agency of the National Vigilance Society may be taken as an indication of how his publications were regarded.

I gladly recognize that at the present time this class of publication does not figure among Mr. J. A. Kensit's wares; even *Maria Monk*, which used to be obtainable from him, has for many years been withdrawn from sale. But it must be remembered that the success of the Kensit firm began in the premises at 18 Paternoster Row, where publications of the class indicated were in vogue; and the Protestant Truth Society was founded in the same year in which Fulton's book was on sale there. It may be urged that bygones should be allowed to be bygones, and that it is unnecessary to bring them into prominence; but when Mr. J. A. Kensit speaks of his father's "desire to place pure literature in the hands of the people," it seems necessary to remind folk how far that desire was carried out. But to continue.

The "modern Cromwell" went on to say that his father "felt that something was needed to counteract the Catholic Truth Society, and hence the much larger Protestant Truth Society was established." But just two years ago he told us that the P.T.S. "was founded because the Mass and the Confessional and other Romish doctrines [*sic*] had been taught and established in hundreds of churches belonging to the Protestant Church of England"!<sup>1</sup> The difficulty in reconciling these discrepant statements is fortunately overcome by a reference to the founder himself, who wrote on October 15, 1890, in a letter which will be found in full in the pamphlet already quoted:<sup>2</sup>

<sup>1</sup> *Protestant Observer*, August, 1910.

<sup>2</sup> *A Prominent Protestant*, p. 6.

The Society has been formed really to help me in the matter of free grants, and otherwise assist the circulation of literature I have published—

literature the nature of which has already been sufficiently indicated. The continued absence of any report of "the Society" was commented on in *Truth* for January 11, 1894, which summed up by saying:

I gather that the "Protestant Truth Society" is J. Kensit, plus any noodles who will send him money for the objects of the Society; that the executive is Kensit; and that the objects of the Society are to purchase and distribute the publications of Kensit.

A year later *Truth* (February 13, 1895), in the course of further comments, said: "Business is business, whatever shape it assumes, and Kensit's appears to have in it the making of a very good business." Herein *Truth* seems to have been a true prophet, for Mr. J. A. Kensit informed his friends that "the annual income had increased from £250 in 1889 to a present annual income of nearly £10,000." Those who wish to know more about "The Protestantism that Pays," will find it in two articles, so entitled, in *Truth* for June 28 and August 2, 1911. There can indeed be no doubt that financially it "pays": the supporters have enabled Mr. Kensit to build up "a very good business," and in so far as that was their object in subscribing, they have abundantly succeeded. But, to do Mr. Kensit justice, he has never put this forward as the goal of his appeals—possibly because it would hardly prove a sufficiently attractive bait. It is Romanism and Ritualism that must be met, and one wonders what has been the return in these directions for the income—let us say for 1911—of "nearly £10,000."

As to Romanism, let us take the "Motor Mission," the inauguration of which at once afforded an opportunity for a new appeal, not only from Mr. Kensit, who is certainly a master of advertisement (self and other), but also from the Protestant Alliance. (Incidentally, it is amusing to notice here the characteristic tendency of Protestants to divide rather than to combine. It seems an unintentional compliment to the Catholic Van that its work can only be met by two distinct efforts. It is rumoured, however, that the division between the two Protestant bodies is deeper than is indicated by the separate vans.) "Tracking the Jesuit Van" is the heading of Mr. Kensit's advertisement, and "On the

Track of the Jesuit Van " that of a series of articles in his magazine. He knows as well as I do that the Van is no more " Jesuit " than he is, but he knows the bait which attracts his public, and he seizes on the fact that Father Bernard Vaughan accompanied the Van on its first journey as a justification for employing it. Funds, of course, are required for this new effort. The success of the preachers has been unprecedented; the failure of the Catholic van complete; and its " baneful influence " has been counteracted. Mr. Kensit addressed " huge gatherings," his " Coming " (with a big C), being " the event of the week." The following " manifesto " was " in evidence " at the meeting at which the Van was inaugurated, and, says the *Churchman's Magazine*,

was publicly read to the assembled company by " Father " Bernard Vaughan, S.J., who afterwards invited us to desist, and " have tea " with him. While thanking the suave Jesuit for his invitation, we replied that to us it was of more urgent importance that the designs of the Jesuits should be exposed.

Here is the Manifesto, as printed in the magazine :<sup>1</sup>

#### **"NO POPERY" VAN CAMPAIGN.**

This Jesuit Coronation effort to pervert the Protestant villagers of East Anglia with Popish Preaching, Auricular Confession, Idolatrous Images, " Holy " Water, Blasphemous Mariolatry, etc., etc., is to be stoutly resisted by the

#### **KENSIT CRUSADE AND WYCLIFFE PREACHERS.**

Wherever the Jesuits go they are to be checkmated by the Wycliffe Preachers, and the Political, Social, and Spiritual Evils of Popery will be exposed.

#### **PROTESTANTS AWAKE!**

Remember the Martyrs of Colchester, Ipswich, Hadleigh, and Norwich!

Wise as Mr. Kensit is in worldly wisdom, he has not learnt that you should not prophesy before you know. The threatened "checkmate" has resulted in the establishment of churches and resident priests at three of the six places visited by the Van; in two more a weekly Mass has been established, the priests coming from neighbouring missions; and even at

<sup>1</sup> August, 1911, p. 239.

Haverhill, where "the mighty shout that rent the air was: the death knell of any hopes the Jesuits may have had," and where alone the Kensitites seem to have been successful in raising Protestant prejudice, a priest will reside permanently as soon as one is available for the purpose.

As to Ritualism, Mr. Kensit's own magazine is the best evidence of his failure in that direction, and the rebuffs which he receives from the various Anglican Bishops whom he honours with his communications would be sufficient to deter a less enterprising "commercialist" from proceeding with a one-sided correspondence which leads to so little results. But the astute organizer realizes that it is necessary to play to the audience which supplies the funds for running the theatre: so we have full accounts, with startling illustrations, of functions in Anglican churches, varied occasionally by violent proceedings, such as the repetition of the seizing of a crucifix, to which the primary success of Kensit *père* was due, or the stealing of an image and leaving it at the door of an Archbishop, who promptly restores it to its rightful owners. Or a more than usually violent preacher is arrested and fined; he elects to go to prison and does so, but some one pays the fine, and the advertisement has been obtained.

The actual influence of Protestantism of the militant kind may easily be estimated by a few simple comparisons. Take the names of those present at an average Protestant gathering—a Kensit show, or a Protestant Alliance meeting; you shall hardly find a Church clergyman among them. At a recent Kensit meeting at Plymouth, the chairman complained that "they did not find the Evangelical clergy in the firing line"; and at a Protestant meeting at Portsmouth to protest against Cardinal Bourne's reception there, the two Anglican clergy were imported from London for the occasion. Contrast the English Church Union with the Church Association, whether as to its membership, or those who are present at its public meetings, or the proportion and position of the clergy who support it. Take the output of literature, periodical, devotional, or general, put out by the two parties; can any one pretend that in style, in quantity, in quality, in literary value, in scholarship, even in the accessories of printing and binding, Protestant publications can compare with those issued in the Anglican interest? Compare the representative penny papers—the *Record* with the *Guardian*, the *English Churchman* with the *Church Times*; and, if you want to know

how the two last-named are regarded from a business point of view, contrast the class and number of the advertisements in each of them. Go into the average church throughout the country—you will find in most of them ornaments, the possession of which was sufficient to close St. Barnabas', Pimlico, in 1851, and in many of them things which would have astonished the early High Churchman: Lord Halifax, in his address to the English Church Union on June 18th, was able to say that

whereas fifty years ago only some three or four churches in England used the vestments [which his Lordship considers to be] prescribed by the Ornaments Rubric, there are now, I believe, about four thousand churches where they are in use.

Look at the constitution of the Anglican episcopate; note how steadily opinion among them tends in the direction of toleration, if not of absolute approval, of an advanced ritual. When it is remembered how many Protestant agencies—the Church Association, “Kensit”—a word which may be taken to represent the various bodies under his control—the Protestant Alliance, the Protestant Reformation Society, the Imperial Protestant Federation, the National Protestant Federation, the Women's Protestant Union, the Calvinistic Protestant Union, and others—have for years been drawing (often large) incomes and (presumably) expending large sums in attempting to withstand the advancement of truth and to bolster up anti-Christian error, one can hardly fail to regard their futile efforts as on a par with those of Mrs. Partington, as narrated by Sydney Smith in his speech at Taunton in 1831:

The attempt to stop the progress of reform reminds me very forcibly of the great storm of Sidmouth, and the conduct of the excellent Mrs. Partington on the occasion. In the winter of 1824, there set in a great flood upon that town; the tide rose to an incredible height; the waves rushed in upon the houses, and everything was threatened with destruction. In the midst of this sublime storm, Dame Partington, who lived upon the beach, was seen at the door of her house with mop and pattens, trundling her mop, squeezing out the sea-water, and vigorously pushing away the Atlantic Ocean. The Atlantic was roused; Mrs. Partington's spirit was up; but I need not tell you that the contest was unequal. The Atlantic beat Mrs. Partington. She was excellent at a slop or puddle, but should never have meddled with a tempest.

"Is it worth while," asks Mr. Kensit, "continuing the fight for Protestantism?" Facts would seem to suggest a reply in the negative; but the answer, from the purely commercial point of view, can hardly be doubtful in face of his own account of his progress:

The premises at 18, Paternoster Row, had a frontage of 10 feet; later, removal was made to 7, Paternoster Row, with a frontage of 20 feet; and now they had a much more commanding site at 3 and 4, St. Paul's Churchyard, with a frontage of over 60 feet. In like manner the annual income had increased from £250 in 1889 to a present annual income of nearly £10,000.

It might be thought that with an income of nearly £10,000 a year, Mr. Kensit might be content, but those who think so know little of his methods. In the *English Churchman* of March 28th is an appeal headed

#### MUST THE WICKLIFFE PREACHERS RETRENCH?

in which it is stated that on March 31st "we shall be face to face with a serious deficit, unless assistance is speedily forthcoming. **Retrenchment in these perilous times would be truly calamitous.**"

Then follows a list of eleven branches of "work to which donations may be allotted," followed by a suggested form which blends piety and business in a way which amply justifies Mr. Frewer's words at the head of this article:

I have pleasure in sending £ : : [nothing less than £1 is contemplated!] as a thank-offering for the Divine blessing and success that has [*sic*] crowned the Evangelistic Colportage, Educational, Sunday School, and aggressive work of the Wycliffe Preachers during the past twelve months.

This is followed by the announcement of "a sale of work" to help raise this needful money: "tickets 6d. each; gifts for the stalls solicited." Moreover, in the present (July) number of the *Churchman's Magazine*, we are told, in a notice headed "England's Idolatry," that "we need £500 a month":

#### WHAT ALL CAN DO.

**THANK**  
God for their past  
witness.

**PRAY**  
for Divine Blessing  
on present work.

**HELP**  
with a donation or  
Collecting Box.

Did time and space allow, it would be easy to show that the Protestant societies named above vie (not altogether successfully) with Mr. Kensit in their efforts to obtain funds, and in their frenzied efforts to irritate a Bull who is concerned with other matters by shaking in his face the red rag of Popery. But signs are not wanting that the Protestant public is beginning to tire of the manifold and repeated appeals to its purse, and to understand that these appeals are not the outcome of purely disinterested motives. They are becoming aware that militant Protestantism is a dying cause, which has become the appanage of those whose "gain is by this trade," and who, seeing that Paul—or perhaps we might rather say Peter—"by persuasion hath drawn away a great multitude," know that "their craft is in great danger to be set at nought and reputed for nothing."<sup>1</sup>

JAMES BRITTEN.

<sup>1</sup> Acts xix. 25—27.

### *Catholic Persecution.*

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AMONGST the strangely perverted notions regarding the Church which prevail widely, none would appear to be so firmly rooted in many minds than that which represents her as the great Jezabel, drunk with the blood of God's saints, amongst these being included all of every complexion that will not submit to her dominion by conforming to her Creed, who has never omitted, when the opportunity was offered, to exercise upon those who strove for independence all the horrors of the Inquisition.

Yet there are certain obvious considerations which should not be ignored. In the first place, no Catholic can suppose that outward acceptance of the Faith can be of any avail or seem worth securing, apart from the mental attitude to which it should testify, and that if there has ever been a constant endeavour on the part of the faithful to bring other sheep within the fold, this has been only on account of their assurance that there alone could salvation be secured, and that for this end the law of charity bade them strive, not by violence and compulsion, but by arguments appealing to the reason and the heart.

Such is the account of the matter which evidently commended itself to an historian so little likely to be suspected of Catholic proclivities as David Hume, who, speaking of the notorious Popish Plot in the seventeenth century, by which, as was pretended, our nation was to be enslaved beneath the tyranny of Rome, writes thus:<sup>1</sup>

Such zeal of proselytism actuates that sect [*i.e.* the Catholic Church], that its missionaries have penetrated into every nation of the globe; and, in one sense, there is a Popish plot perpetually carrying on against all states, Protestant, Pagan, and Mahometan.

Nor is this all. Truth *must* manifestly be intolerant of error, and in proportion as it is assured that any doctrine is

<sup>1</sup> Charles II. c. 67.



erroneous, must seek all means of counteracting its influence. So is it laid down by witnesses from the schools of thought, the most diverse, who agree only in this, that each holds his own opinion to be unquestionably true.

We find Mr. Froude, for instance, defending the violence exhibited by Henry VIII. against those who would not renounce spiritual allegiance to the Pope, on such grounds as these:<sup>1</sup>

I assume that the Reformation was in itself right; that the claims of the Pope to an English supremacy were unjust, and that it was good and wise to resist those claims. If this be allowed, these laws will not be found to deserve the reproach of tyranny. We shall see in them but the resources of a vigorous Government placed in circumstances of extreme peril.

Mr. Lecky, in wider terms, advocates the same principle:<sup>2</sup>

The old Catholic theory of the duties of government in matters of religion had been, in my opinion, perfectly logical and consistent. It rested on the doctrines of the infallibility of the Church and of the damnable criminality both of religious error and doubt. When governors believed themselves to be, beyond all possibility of mistake, in possession of absolute religious truth, and when they were equally certain that heresy in the sight of the Divinity was a crime entailing eternal damnation, they had no difficulty in believing that all the resources of government should be exerted in maintaining religious orthodoxy. If these resources can be efficaciously employed without the possibility of error in the promotion of the highest of human interests, such an employment must be a duty, nor is there anything strange or startling in punishing with the heaviest known punishment a crime of the deepest possible dye and entailing the greatest possible calamities.

Such a philosopher as Locke was even of opinion that in extreme cases there should be no place even for toleration.<sup>3</sup>

Lastly [he says] those are not at all to be tolerated who deny the being of God. Promises, covenants, and oaths, which are the bonds of human society, can have no hold upon an atheist. The taking away of God, though but even in thought, dissolves all.

<sup>1</sup> *History*, ii. 343.

<sup>2</sup> *History of the Eighteenth Century*, v. 164

<sup>3</sup> *First Letter on Toleration*, p. 31.

Besides also, those that by their atheism undermine and destroy all religion, can have no pretence of religion whereupon to challenge the privilege of a toleration.

For such considerations to have any force, it is clearly required that those in power should be absolutely sure that they are right, and those against whom they act are wrong. Accordingly, Mr. Lecky qualifies his contention, as above, with a remark which may startle, and perhaps shock, those who are not accustomed to examine closely the opinions which they adopt:<sup>1</sup>

It may be added [he says] that the persecution of religious opinion and the suppression of any form of religious worship must always appear peculiarly culpable in Protestants, whose whole theory of religion is based upon the assertion of the right of private judgment.

A witness to like effect, whom we should scarcely expect to meet in such a connection, is that paragon of Liberal and broad-minded statesmen, Charles James Fox, whose sentiments on the subject are thus recorded:<sup>2</sup>

The only foundation for toleration is a degree of scepticism, and without it there can be none. For if a man believes in the saving of souls, he must think about the means, and if by cutting off one generation he can save many future ones from hell fire, it is his duty to do it.

It should, moreover, appear that the teaching violently suppressed is not only erroneous but gravely prejudicial to the public interest, and that it will, if not silenced, do serious harm, which is evidently the tacit assumption of those who have been cited as advocating or approving the adoption of such a remedy.

Thus we see, that for the justification of the charge commonly levelled against the Church, it should be shown either that she has been accustomed wantonly to slaughter and torture her enemies when she had the opportunity, or, at least, that the penalties she inflicted upon them have been grossly in excess of all practical requirements, and of so brutal a character as to outrage every sentiment of humanity.

<sup>1</sup> *Op. cit.* i. 271.

<sup>2</sup> Rogers, *Recollections*, July 17, 1805.

Here we necessarily come to the consideration of facts, and have to inquire what is the actual record of the Church in this respect, and here it is well to observe that not all which is alleged to this effect will stand the test of careful scrutiny. To say nothing of such considerations as that the Albigenses, those "slaughtered saints" on whose behalf Milton invoked the indignation of the Almighty, can be shown to have been not even Christians,<sup>1</sup> and to have aroused the hostility of the civil power by their anarchist propaganda, what is more commonly regarded as clear proof of Catholic bloodthirstiness than the Gunpowder Plot? Though, as the late Professor Gardiner bears witness, the charge which fastens the guilt of that monstrous conspiracy upon either priests or people, is known by all historians to be entirely false, whereas it entailed upon them a savage persecution, "borne with the noblest and least self-assertive constancy."

It remains, however, to find some explanation of the almost universal and seemingly ineradicable belief of which we speak. Proverbially, where there is smoke there must be fire, and is not so universal a belief satisfactory evidence that in this matter the Catholic Church is not blameless?

Though such an objection is undoubtedly but natural, the answer, which does not appear far to seek, is at once suggested by what we have heard from Hume. Catholics have, without question, ever striven to spread their religion and to subject all nations to its authority. For this object they have always been prepared to labour and to suffer with a zeal and devotion for which worldly wisdom is puzzled to find a motive. That all is due purely to a desire for the salvation of souls is in the opinion of the world an account to which no credit should be given. Even Gardiner, whose testimony has just been quoted, is clearly convinced that we cannot be expected to swallow so much, and that if Jesuits swarmed over from the Continent, to a land where a price was set on their heads, as of wolves, and were sent, as Green tells us, to the Tower, "in batches" (at a time when there were but two in England), this must have been with some such tangible object in view as the death of Queen Elizabeth, which had political significance, and so became comprehensible.

In just the same way we have seen in recent times what capital it has been attempted to make of Cardinal Manning's

<sup>1</sup> See the *Life and Times of St. Dominic*, by Dr. de Lacy O'Leary.

declaration that it is the ambition of the Catholic Church to subjugate and dominate an imperial race, as if the secret were thus betrayed, and that it was intended to re-conquer England by placing a Popish pretender on the throne. Such examples serve a good purpose as object-lessons, exhibiting the true nature of what we know only by hearsay and tradition, and sufficiently accounting for the perennial vitality of the ideas which, in spite of their extravagance, we find so firmly fixed in the minds of our Protestant countrymen.

J. G.

## *How to work Social Study Clubs.*

THANKS to the labours of the Catholic Social Guild during the past few years there is now no need to dwell upon the importance and the value of Catholic social study. Throughout the country there are now thousands of Catholics who are not merely willing, but are enthusiastically eager to take part in the Social Movement, as inspired by their faith.

Unfortunately, however, the majority of these sympathizers have been able to do little or nothing in the way of active service, wrongly thinking that there is no demand for their assistance. All agree that the effort to reconstruct society on Catholic lines is a magnificent work, but the individual Catholic often fails to see how he can share in it; he is apt to suppose that such work can only be done by people who are in circumstances different to his own. Thus there are priests who imagine it is merely work for the laity; women who think it is for men only; well-to-do Catholics who suppose it must be left to working-men; whilst some of the working-men themselves feel that the much-needed reforms in their lives can only be brought about by persons of education and leisure.

This all but universal diffidence, this failure on the part of so many Catholics to realize their individual opportunities, is the explanation of our comparative inaction in social work. It is true there are many whose sluggishness is due to sheer apathy; but nevertheless I am convinced that if all the Catholics who are at present interested in social work could be brought together under intelligent direction, there would not be a parish in England without its group of social students.

### THE PURPOSE OF SOCIAL STUDY.

It is worth while to insist, therefore, that the Catholic Social Movement is one in which all Catholics, of whatever class or standard of education, can take a part. This will be evident if we consider the purpose of the movement or

the means by which it is to be advanced. The object of the Catholic Social Movement is to bring all social, political, and economic institutions and relationships which have any ethical bearing, into accordance with the revealed Law of God. This necessarily involves a great improvement in the material circumstances of the working-classes as the result of a more equitable distribution of wealth, it being God's will that the fruits of the earth should be shared by all His children. It involves the abolition of all forms of Sweating, because the Moral Law requires that the worker shall receive a living wage; it involves the provision of good education, good housing, good conditions of work, and whatever else is needful for the mental and physical well-being of the people. After all these things, indeed, do the heathens also seek without the inspiration of the Catholic ideal, but we Catholics should seek after them with the greater earnestness, for they mean to us not merely earthly, but eternal well-being, as they are in most cases necessary conditions for the proper service of God. Let us then not be afraid to co-operate with the heathen whenever possible.

Still, it must never be forgotten that there is a very real difference between Catholic social reform and merely humanitarian efforts. Non-Catholic reformers are apt to devise schemes for material well-being without regard for religious interests. Catholics, on the other hand, have a fixed and definite philosophy of life, enabling them to distinguish between true and false goods, and between goods that are lasting and those which are transient. Of course, many Christians who are not Catholics make the like distinctions, but not on the same immutable grounds. With Catholics, before any material advantages must come religion, the interests of the Church, the service of God, the soul's salvation,—all these phrases are synonymous,—whereas non-Catholics, who have a different philosophy of life and are generally doubtful where we are certain, naturally lay greater emphasis upon things in our eyes of lesser moment.

We should all, in our various acceptance of the term, join in trying to secure the greatest happiness of the greater number, but we differ profoundly in our ideals of happiness. What is certain is that only the convinced and practical Christian will feel disposed, always and everywhere, to sacrifice material to moral well-being, whenever both cannot be secured together.

It is hardly necessary to illustrate the effect of such different ideals in social work, but it is clear that a materialistic social reformer will adopt, irrespective of future consequences in which he does not believe, whatever methods seem to him most likely to secure material well-being. Divorce, he thinks, would solve certain marriage problems; "secular" education would promote educational efficiency; limitation of families would prevent over-population; taking these and similar debatable points for granted, he will advocate "reforms" in accordance with them, which it is the bounden duty of the Catholic to oppose, even at the cost of material welfare.

#### HOW TO START A STUDY CLUB.

Although social study is for all classes of Catholics, and whilst it is desirable that there should be an improved standard of social education and social activity throughout the whole Catholic body, it cannot be expected nor is it necessary that every individual Catholic should devote himself to special study. All that is desired is that those who are suited by taste, opportunity, or training to the work should have the means of taking up the study of some branch of social science. What is needed to a social student is not oratorical ability or exceptional mental gifts, but ordinary intelligence, an interest in social questions and a willingness to persevere in work and study for the sake of helping God's Church. There can be but few parishes in these islands which do not contain half-a-dozen persons possessing these qualifications. To get a study club started in any place it is only necessary to bring these half-dozen kindred spirits together. But how? The methods are so simple and so numerous that the query itself throws a strong light on the lack of initiative prevalent amongst us in this matter. Many people will follow a leader, few have enough energy to lead. But here very little leadership is necessary. Once the presence in a definite locality of a certain number of people interested is known to those concerned, half the difficulty is over. It only remains to meet and to discuss how best to pursue their common interest. A brief account of methods and qualifications will serve to remove any further obstacle.

First of all then, a study club can be started with only two or three members; there are no officials, no fees for



membership, no rules, except what they themselves make. Given a few interested persons, what is the next step? Suppose they are ignorant of social subjects and want to learn, what are they to do? How are they to get knowledge of each other, for sometimes a person may not be acquainted with any one interested in social questions. In that case let him apply to someone more likely to know, for instance, one of the priests of his mission. This is, perhaps, the most convenient way to get the matter started. An announcement may be made from the pulpit or put in the church porch or in the parish magazine, to the effect that it is proposed to form a social study club in the parish, and that those who wish to join should apply to so and so.

There are few places, I am convinced, where such an announcement would meet with no response: if there are any, there is nothing for those residing there to do but to try their fortunes in a neighbouring parish. Small numbers, at any rate to start with, are no drawback, and it is generally better for the members to have been recruited by direct personal approach. Unsuitable candidates, those moved by mere curiosity, are thus more easily kept out. It is seldom wise to press reluctant persons to join a study club, as they might be pressed to attend a lecture or join a debating society. A certain amount of willingness to face dry, because unfamiliar, work is clearly necessary for perseverance. At the same time study clubs should be on their guard against becoming exclusive little cliques. Continued efforts should be made to enlist new members, provided they are of the right sort. Where membership amounts to more than sixteen or so, it may often be better to form two study circles, unless, indeed, the club happened to be under the direction of an expert teacher.

Well then, once the members have got into touch with one another, the next business is to arrange a time and place of meeting. Perhaps a room can be obtained in the parish schools, or club, or presbytery, or in the house of one of the members. Meetings may be held weekly, fortnightly or monthly. Weekly meetings are preferable, especially if the class is taking a course of theoretical study. Monthly meetings may be the most practicable when the members are scattered over a wide area, or are unable to devote much time to study. Once membership, time and place have been determined, the next question is



WHAT TO STUDY.

The choice of a subject will depend largely upon the character of the study club. There are five main divisions of study, which may be roughly described as follows:

1. Catholic Social Principles.
2. Actual Social Conditions and Particular Problems.
3. Social History.
4. Economic Theory.
5. Political Science.

A few words explaining the scope of these divisions will perhaps be helpful.

1. By "Catholic Social Principles" is meant the study of that part of the moral teaching of the Church which bears most directly upon man's rights and duties in his social, political and economic relationships. It will include the study of such questions as the respective rights and duties of rich and poor, of employers and employed, of man and wife, the rights and responsibilities of ownership, the right to a living wage, the right to decent conditions of living, &c., &c. This branch of social study is suitable to every type of study club, and every club ought to take at least a short preliminary course in this before proceeding to anything else. Students should endeavour to understand thoroughly the Catholic doctrine on Natural Rights, and the corresponding Duties; they will then possess a sound standard of reference by which to judge current problems.

2. Under the division—"Actual Social Conditions and Particular Problems"—would come such subjects as Housing Reform, the Administration of the Poor Law, School Clinics, Small Holdings, Sweated Labour, Women's Work and Wages, Temperance Reform, Blind-Alley Occupations, Rescue Work, &c. These questions will appeal chiefly to people who have little taste for the study of abstract principles and theories, but who are anxious to do some practical work by helping to remedy specific evils. Women's study clubs frequently choose subjects of this character.

3. "Social History" embraces the study of the social conditions of life in past ages. First of all in these islands. Beginning with the time when agriculture was almost the sole occupation of the people, and when the mass of the labourers were serfs, we trace the rise of towns and the growth of an

artisan class organized in craft guilds. The serfs gradually became free peasant proprietors. Then the guilds are destroyed by new political and religious conditions, a capitalist class arises, large landed estates are formed, both peasants and artisans sink from their position as independent producers and become wage-labourers. The chief value of Social History is that the study of past social conditions is often the only way of thoroughly understanding the present.

4. "Economic Theory," or, as it is often called, the science of Political Economy, is concerned with the subject of Wealth, its production, consumption, distribution, and exchange. The three factors which ordinarily contribute to the production of wealth, are land, labour and capital. The wealth thus produced is divided among the owners of these three factors. The Landlord gets Rent, the Labourer gets Wages, and the Capitalist gets Interest. How are the relative amounts of these shares determined? This is one specimen of the kind of questions Political Economy endeavours to answer. It is not an easy science to study, but a knowledge of its principles is essential to the construction of sound schemes of social reform. It is the subject most frequently studied by men's clubs.

5. "Political Science." As Economic Science deals with Wealth, Political Science deals with Government. Man is a social being. His nature requires that he lives in society. For society to be possible there must be some form of control, authority, government. What should be the form of government? How should it be organized? What should be its functions? What are its limits? These and kindred questions are considered in Political Science. It is a fascinating subject of study, but perhaps not so useful at the present day as the duller science of Political Economy.

#### HOW TO STUDY.

In the choice of a method of study, as in the choice of a subject, regard must be paid to the character of the club.

#### THE LECTURE METHOD.

For clubs which hold meetings only once a month and whose members are interested chiefly in practical social work, a series of lectures and papers on the subject studied may be

useful. The lectures and papers may be contributed by outside experts or by the members themselves. But it is important that one definite line of study be adhered to. It is not very profitable to have a lecture at one meeting on Nationalization of Railways, at the next, on Syndicalism, at a third on the Housing Question, at a fourth on Trades Unionism, and so on. When a number of such widely different topics are all touched upon in one session, there will be little increase in knowledge amongst members generally, although, of course, the contributors of the several papers will profit by their preparation. The value of any lecture consists either in its inducing the members of the audience to take up the study themselves, or in its throwing new light on a subject with which they are already to some extent familiar. If a club has a course of six lectures on one subject, the members are likely to gain a good working knowledge on that subject, but if the lectures are on six different subjects, the probability is that at the end of the course the members will not have added appreciably to their knowledge of any of them.

For the great majority of study clubs, especially those which meet weekly, regular lecture-courses will not be practicable at all. Expert lecturers will not be available, and though it may be possible to get each of the members themselves to contribute papers in turn, the plan is, for various reasons, extremely difficult to work. The method of study which I would recommend for these clubs is the "question method," which may be described as follows:

#### THE QUESTION METHOD.

We will suppose that a class has decided on a systematic course of study, the subject being "Catholic Social Principles" or "Economic Theory." First, a text-book must be chosen to serve as a basis of study, and every member of the class should borrow or buy a copy. At the class meeting a short section of the text-book will be read aloud by one of the members, and then discussed by the class. Care should be taken not to read too much of the text-book at one meeting. It is better to proceed rather slowly, making sure that the subject is being thoroughly mastered. The text-book is thus read and discussed in short sections week by week, until the end is reached. Besides the work in class, members will be expected to do some private study in the in-

tervals between the meetings, and—this is most important—be prepared to answer questions drafted by the director of the class or some other competent person, bearing upon the matter in the text-book which is used by the students as a basis for home study. I take the following clear description of this method from the *Catholic Social Year Book for 1911*.

We commenced a study of the *Rerum Novarum*. We took a portion of the Encyclical—perhaps a paragraph or two paragraphs—and one of us read it aloud at the class meeting. Then Fr. X. (the director of the class) would invite questions or criticisms on any of the points touched on in the Encyclical. If anybody had anything to say Fr. X. answered them, and he explained things which he considered required explanation. Then he gave us a list of questions bearing upon the section of the Encyclical we had been discussing. We took the questions home, wrote out answers, and brought them to Fr. X. at the next class meeting. He read them at his leisure, and at the following class meeting he gave us back the answers corrected and commented upon.

This question method has proved to be just what we wanted. In the first place it makes the student work, for he cannot answer the questions without reading the [text-book]. In the second place, the questions direct the student's attention to the points which are the most important. The effort to answer a question makes one understand it, and then one begins to realize the significance of some principle which at first had seemed a mere platitude. At any rate that has been my own experience.

The question method has been adopted by very many study clubs, and it has always been highly successful. It will be noticed that in the study club whose report is quoted above the answers of the students are not read out at the class meeting, but this is done in some clubs. In other clubs again, the questions are used as starting-points for the discussion, after the text-book reading. These variations are, however, of little importance. The great value of the questions is as a basis for home study, and as a means of indicating to the students the points which require special consideration. Of course, the successful working of this method supposes the assistance of some willing and competent person to draft and correct the questions. Sometimes these are suggested in the text-books themselves, but if no such aid is forthcoming, study circles should write to the Catholic Social Guild, which will probably be able to arrange for them a system of postal tuition.

THE CATHOLIC SOCIAL GUILD STUDY SCHEME.

In fact, the Catholic Social Guild has already organized a scheme which does much towards giving social study clubs that definite guidance which they require. Courses of study have been arranged on "Economic Theory," "Social History," "Sweating," and "Destitution." There are two grades, elementary and advanced, of each course. Syllabuses are issued containing a list of books to be read, with advice on the order of reading. A very helpful list of "study-points" is also given. Each course provides material of study for a year, at the end of which an examination is held, and certificates and diplomas are granted to candidates who gain a certain percentage of marks.

Seeing that this organization already exists in active operation it would be an excellent thing, I consider, if every study club adopted the Guild's Social Study Scheme, taking one of the specified courses, and studying it according to the question method. The C.S.G. courses do not coincide exactly with the five divisions of study adopted in this paper; the preliminary grade of the "Economic Theory" course in the Guild's scheme apparently includes, besides pure economics, subjects which I have placed under the headings "Catholic Social Principles" and "Political Science." The difference is not of any practical importance, and students can have full confidence that the C.S.G. courses have been chosen and arranged by the most competent authorities.

BOOKS AND READING FOR BEGINNERS.

Those who decide upon taking one of the courses in the C.S.G. study scheme will find adequate lists of books given in the syllabuses. A more varied bibliography is contained in the pamphlet, *Books for Catholic Social Students* (C.T.S. 1d.). Students who are fairly advanced will be able to choose books for themselves from such lists; and they will no doubt choose the books which are most complete and authoritative. The following suggestions as to books and reading are intended for students who have to begin at the very beginning, and who, not having the assistance of a trained teacher, have to teach themselves. Students of this type often find it beneficial before studying a subject in detail to get a broad view of its outlines, such as may sometimes be obtained from a small pamphlet.

## Books on "Catholic Social Principles."

A start may be made with the reading of *Catholic Principles of Social Reform*, by Dr. A. P. Mooney (C.T.S. 1d.), and *Social Questions and the Duties of Catholics*, by C. S. Devas (C.T.S. 3d.). These two pamphlets are very similar in character, and they will give the student an idea of the ground to be covered. *The Catholic Doctrine of Property*, by Father M'Laughlin, O.S.B. (C.T.S. 1d.), is of special value to those who are interested in Socialism, and it gives an illuminating explanation of natural rights. As a text-book the study-circle should use the encyclical of Pope Leo XIII., *The Condition of the Working Classes* (C.T.S. 1d.). For more extended study, selected chapters should be read from the following: *Elements of Social Science and Political Economy*, by Lorenzo Dardano (Gill & Son, 2s. 8d.); *The Living Wage*, by Rev. Dr. Ryan (Macmillan, 2s.); *Political Economy*, by C. S. Devas (Longmans, 7s. 6d.); *Private Ownership*, by Rev. J. Kelleher (Gill & Son, 3s. 6d.); *Sweated Labour and the Trades Board Act*, edited for the C.S.G. by Rev. T. Wright (King & Son, 6d.).

## "Actual Social Conditions and Particular Problems."

So many subjects are included under this heading that it would scarcely be possible to mention books dealing with them all. Students should consult *Books for Catholic Social Students* (C.T.S. 1d.), or write for advice to the Catholic Social Guild, stating what particular subject they propose to study. The C.S.G. Manual—*The Housing Problem* (King and Son, 6d.)—may be especially recommended.

## "Social History."

*Industrial History of England*, by H. de B. Gibbins (Methuen, 3s.), is a well written elementary text-book. *Economic History of England*, by H. O. Meredith (Pitmans, 5s.), is another good book of a more advanced character. In order to get a background to their industrial studies, students should read a general history like Green's *Short History of the English People*. Some exceedingly useful hints on this subject are given in the syllabuses of the Social History course in the C.S.G. study scheme.

## "Economic Theory."

One of the best text-books for beginners is *Elementary Economics*, by Professors Ely and Wicker (Macmillan, 4s. 6d.). A cheaper book is *Political Economy*, by Profes-

sor J. E. Symes (Longmans, 2s.). Both these books have questions appended to each chapter, which makes them specially adapted to study clubs. Whatever be the text-book chosen, no student should fail to obtain *Political Economy*, by C. S. Devas, for supplementary reading. This, whether from the Catholic or any other standpoint, is probably the best manual of Economics in the English language. The published price of this work is 7s. 6d., but the Catholic Social Guild supplies a special cheap edition to its members at 2s. 9d.

"Political Science."

*Elements of Social Science and Political Economy*, by Lorenzo Dardano (Gill & Son, 2s. 8d.), is a good introduction to the subject. The chapters dealing with Economics are not so satisfactory as the other sections of the book. *Elementary Politics*, by T. Raleigh (Clarendon Press, 1s.), is a useful primer, and students should read the various encyclicals of Pope Leo XIII. contained in *The Pope and the People* (C.T.S. 1s.). A list of more advanced works on this subject is given in *Books for Catholic Social Students* (C.T.S. 1d.).

#### THE C.S.G. LENDING LIBRARY AND BOOK BOXES.

The text-books recommended above are mostly very low-priced, and each student should endeavour to procure a copy of his own. Larger and more expensive books for supplementary reading can usually be obtained at public libraries, or by means of the C.S.G. Lending Library<sup>1</sup> or its system of Book Boxes.

These Book Boxes are sent only to study clubs affiliated to the Catholic Social Guild. Each box contains about twenty selected volumes, and as far as possible, borrowers are sent whatever books they ask for. The terms of subscription for a Book Box are 5s. for three months, the borrowers paying carriage one way. Applications for Book Boxes should be sent to Mrs. V. M. Crawford, 105, Marylebone Road, London.

#### LECTURES AND EXPERT TUITION.

Progress in study is immensely facilitated by the assistance of trained teachers. Catholic students should take full advantage of any expert tuition given in their locality

<sup>1</sup> The lending library is intended for private students, who can borrow books on social questions for a very moderate fee. Particulars may be had from Mrs. Philip Gibbs, 36, Holland Street, Kensington, W.



by such agencies as the University Extension Lectures, the Workers' Educational Association, Tutorial Classes, Co-operative Societies' Classes, &c. In the chief provincial towns, evening classes are arranged under the auspices of the local University and municipal authority. It would be a very great pity if Catholics did not avail themselves, as far as they are helpful, of these means of social education: at the same time they cannot obviously be considered as substitutes for purely Catholic social study clubs.

It should be one of the functions of study clubs to arrange occasional public lectures, to be given in their locality, on Catholic Social Work. Although the supply is hardly equal to the demand, there is already a certain number of qualified Catholic lecturers whose services may be arranged for on application to the Hon. General Secretary. At the same time, members of study clubs should train themselves to lecture, for it is one of the objects of study clubs to produce a body of Catholic experts, who will be able to impart their knowledge to their fellows. In large towns where there are several study clubs, joint meetings should be held periodically, for which special lectures and debates could be arranged. Such meetings would be of the highest educational value.

#### FINAL HINTS.

Students should always be on their guard in reading non-Catholic text-books. Political Economists especially should be read with caution, for they differ widely amongst themselves, and their theories do not always fit in with the facts, either of revelation or of experience. At present, the Catholic student of social science will have to read many books written by non-Catholics, and containing erroneous views of Catholic doctrine and history. He should make a point of noting and refuting these errors, and thus gaining a fuller knowledge of his own religion. Needless to say, the recommendation of all non-Catholic books in this paper is made with this proviso.

The books which are written the most clearly should be read the most carefully. A book written in a difficult style compels the reader to think hard in order to understand it; lucidity may tempt him to read without thinking.

Finally, when any information or advice on anything pertaining to social work is wanted, write to the C.S.G. "Question Box" in the *Catholic Times*, and you will be answered by an expert.

H. SOMERVILLE.

## *Christianity in the Far East.*

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### I. ST. THOMAS IN INDIA.

AFTER more than two centuries and a half of banishment the Society of Jesus has once again been able to find a *pied à terre* in the heart of the Japanese Empire. It is a very different Japan now in many ways from that strange land which was evangelized by St. Francis Xavier and his companions in the lifetime of the Founder of the Society. New conditions involve new methods of approach, and it is perhaps symbolical of the altered circumstances that the first sign of life given by the little Jesuit settlement so recently established at Tokyo takes the shape of an historical thesis bearing evidence of profound research, wide linguistic attainments, and an expert knowledge of oriental art. The manner in which the book came into being must be pronounced in every way auspicious. It has grown out of a series of lectures delivered at the British Embassy by the author, in the presence of Sir Claude Macdonald, His Britannic Majesty's Ambassador, who is also president of the Asiatic Society of Japan. The subject dealt with was the traditional mission of St. Thomas the Apostle to the East. The lectures were apparently delivered in English, but Father Dahlmann, in introducing them to a wider public, has rendered them into his own language, and they appear under an imposing title of which the first words are *Die Thomas-Legende*<sup>1</sup>—"The Legend of St. Thomas."

It is, in fact, the historical warrant for the belief that St. Thomas preached the Gospel in India, which forms the main object of Father Dahlmann's researches. The writer is not now approaching the subject absolutely for the first time. In his *Indische Fahrten* (Indian Journeys), pub-

<sup>1</sup> The full title runs as follows: *Die Thomas-Legende und die ältesten historischen Beziehungen des Christentums zum fernen Osten im Lichte der indischen Altertumskunde.* Von Joseph Dahlmann, S.J. Freiburg: Herder. Pp. 174. 1912.

lished in 1908, he has stated, with sufficient clearness, the greater part of the conclusions arrived at in the present volume. But he has had time to reconsider his decisions and to re-arrange the evidence. The whole argument is presented now with an almost menacing precision, which forbids the sceptical to doubt at their peril. Let us hasten, then, to say that Father Dahlmann has really convinced us, at least so far as concerns the broader issues which he raises, and we are glad to bear testimony to our belief. So continually does it happen that fuller investigation and the discovery of new evidence compel us to resign one after another the old traditions accepted unquestioningly by earlier generations, that it is pleasant to be able to point to a clear instance in which an obscure and much embroidered legend proves after all to contain a germ of fact. Moreover, there is a curious irony in the circumstance that almost alone among his fellow apostles, St. Thomas the doubter should be distinguished by possessing an extra-canonical story built upon an historic truth. Without, therefore, pretending to first-hand knowledge or to produce any fresh evidence of our own, it may be worth while to lay before the reader the principal considerations which have induced so many not over-credulous modern scholars to believe in St. Thomas' Indian mission. It is only within comparatively recent years that the serious discussion of the question has become possible.

The story narrated in the so-called "Acts" of St. Thomas is a sufficiently fantastic one. It may be summarized as follows:

At some time after the Ascension of our Lord, the Twelve Apostles divided the countries of the world among themselves by lot. India fell to Thomas, which in Syriac means Twin. (His name, according to the earliest texts, was Judas Thomas, *i.e.*, Judas the Twin). St. Thomas showed himself unwilling to accept the mission, but there arrived at that time in the country of the South, a merchant named Habban,<sup>1</sup> charged by his master, King Gundaphar, to fetch him a skilful carpenter, who would be able to build a suitable palace in India. Our Lord appears to this merchant and sells St. Thomas to him for twenty pieces of silver. St. Thomas and Habban accordingly started by ship next day, and they sailed

<sup>1</sup> I adhere to the Syriac forms of the names, as this is almost certainly the oldest text. See Burkitt in *Four. Theol. Studies*, i., pp. 280—290; ii., p. 429; iii., p. 94.

until they put in at the town of Sandaruk. A long account is then given of their stay there, and of their presence at the marriage of the King's only daughter. It is interesting, by reason of its strong Gnostic colouring and for the curious detail that Christ appears to the newly-married couple in the likeness of Thomas, preaching to them the practice of virginity, and describing Himself as the twin brother of Thomas. Pursuing their journey, Habban and his companion appear before Gundaphar, the King of India. St. Thomas agrees to build a palace for the King, to be completed within six months. Money is given him for the purpose, but he spends it on the poor, and devotes all his time to preaching. When called to account, Thomas explains that he has built for the King a palace in the next world. Though furiously angry at first, Gundaphar and his brother Gad are then converted by a miracle and baptized with strange ceremonies; while many of their subjects follow their example and embrace Christianity. After this the *Acts* become still more wildly extravagant. We have a black snake which is apparently the disguise of the prince of darkness, an ass that speaks, a demon that dwelt in a woman, and a girl of depraved morals, who had been slain by her lover, and is now miraculously restored to life. So far, the incidents recorded have all happened in the territory of King Gundaphar, but now the scene changes, and we are introduced to another King called Mazdai, whose dependants and relatives are brought into close relation with St. Thomas. Several of these are converted, and the Apostle is accordingly cast into prison. Here he gains over to Christianity the wife and son of the King himself, and some striking miracles occur. None the less, St. Thomas is condemned to death by King Mazdai. He is led outside the city, and there, on a mountain, he is pierced with spears by four soldiers. His body was laid in the sepulchre in which the ancient Kings were buried, but later on one of the brethren took away his bones secretly and transported them to the West.

Now whatever we may say to the many extravagances with which this narrative abounds, there are one or two facts, the significance of which, well brought out in Father Dahlmann's volume,<sup>1</sup> deserves fuller consideration. To begin

<sup>1</sup> Naturally most of the points upon which Father Dahlmann lays stress have been urged by earlier writers, for example, by W. R. Philipps in *The Indian Antiquary*, vol. xxxii, 1903, Dr. J. Fleet in the *Journal of the Royal Asiatic Society*, 1905, &c.

with, we meet the apparent difficulty that while some of the earliest references to the apostolate of St. Thomas declare that he laboured among the Parthians, the *Acts* make no mention of the Parthians, but assign "India"—a somewhat vague term it must be admitted—as the field of his labours. In favour of Parthia are two of the most important witnesses, *viz.*, Origen (before 250), and the Clementine "Recognitions," which is probably even earlier. Origen we only know through a quotation of Eusebius, but there is no reason to distrust its accuracy. "The holy apostles and disciples of our Saviour," he says, "being scattered over the whole world, Thomas, according to tradition, received Parthia as his allotted region," and in the *Recognitions* we hear of certain comments on the Parthians written by Thomas, "who is preaching the Gospel amongst them." Parthia is also mentioned along with other places as the theatre of St. Thomas' missionary zeal in the *Apostolic Constitutions* and in *Pseudo-Hippolytus*. On the other hand, the *Acts* which have been summarized above, and which name India as the Apostle's destination, are probably quite as ancient as any of the documents mentioned. "I do not," says Professor Burkitt, "think we shall be far wrong if we put the date of our Acts before the middle of the third century."<sup>1</sup> It seems fairly reasonable to infer from all this that we have two independent lines of tradition regarding St. Thomas, both of them of relatively early date. Supposing we can show that a particular hypothesis fits in with these data and reconciles their divergences, while satisfying at the same time the historical conditions of the problem as known to us through non-Christian channels, it will not seem rash to believe that tradition is for once justified, and that St. Thomas belonged to the number of those who became witnesses to Christ "even to the uttermost ends of the earth" (*Acts* i. 8).

To establish this is the task which Father Dahlmann has undertaken in the essay now before us, and it must be confessed that he sets about it in a very business-like way. His first chapter is devoted to proving the following proposition, duly enunciated in large type by way of a title:

The tradition which makes the Apostle Thomas come to India by sea is in accordance with the fact that an active commerce by the sea route had developed between India and the dominions of Rome during the first decades of the Empire.

<sup>1</sup> *Early Christianity outside the Roman Empire*, p. 76.

Alexander the Great, as he shows, had unlocked the gates of India to the peoples of the West. The intercourse thus begun might have been kept up by land or by sea, and for the latter purpose the great city which Alexander had founded at the delta of the Nile, occupied a commanding position. Commerce, however, by the sea route developed but slowly, and was confined at first to the timid progress of a few small coasting craft, that crept along from haven to haven without daring to face the open water. But at some time in the first century before Christ, a merchant named Hippalos discovered the monsoons. Secure in the assurance of a wind which would favour their progress westwards, or eastwards, according to the season, the traders became much more venturesome.<sup>1</sup> In a very few years a commerce had developed which followed a perfectly recognized programme. From Alexandria the merchants sailed up the Nile for twelve days to Koptos, there they forsook their boats and made their way in caravans, with the aid of camels, to Berenike on the Red Sea. This also took twelve days. At Berenike they found a whole fleet of vessels awaiting them. Thirty days sailing down the Red Sea brought them to Okelis and Kane, situated respectively in the Straits of Bab-el-Mandeb and at the southernmost point of Arabia. Thence they boldly directed their course across the Indian Ocean to their destination in northern or southern India. This description, it must be remembered, is not merely a matter of conjecture. All the details have been preserved to us in the pages of Pliny and the *Periplus*, both of the first century, and are confirmed by the geographers of a later age. There can be little doubt that by this line of way commercial enterprises were organized and carried out on a vast scale. At the same time there is no great probability that there was much talk of the sea route at Edessa in Syria, in the neighbourhood of which the Syriac *Acts of Thomas* originated. To the people of that region the overland route to India, which brought the long caravans past their own doors, would have been much more familiar. Hence we are not perhaps too rash if we regard the circumstance that in the *Acts* St. Thomas is made to sail to India as a point which tells in favour of the existence of a germ of real tradition.

<sup>1</sup> See Vidal de la Blache, "Les Voies de commerce dans la Géographie de Ptolémée," in *Comptes rendus de l'Académie des Inscriptions*, 1896, vol. xxiv., pp. 456 seq., and M'Crindle, *The Commerce and Navigation of the Erythraean Sea*, pp. 5 and 138.

In the second chapter of the work before us we meet the following proposition: "The King of India, to whom the Apostle makes his way by sea, is a Parthian monarch, who was a contemporary of St. Thomas, and was then the ruler of north-west India." This introduces us to the matter which has of recent years attracted most attention to the *Acts of Thomas*, and which is undoubtedly a point of considerable interest. The name Gundaphar,<sup>1</sup> or Gudnaphar, with other slightly varying forms derived from the Greek and Latin texts, has been known for many centuries as an element in the legendary story of St. Thomas, but that it had any historical significance would have seemed quite unlikely to any critical scholar a hundred years ago. In the course of the nineteenth century, however, a certain amount of archæological exploration was undertaken in the north-western provinces of India, and the learned world awoke to the consciousness of the existence of abundant traces of both Parthian and Greek influence in the regions now represented by Afghanistan, Sind, and the western Panjāb. The first unmistakable evidence came from the discovery of coins in considerable numbers bearing Greek inscriptions. Before the year 1850 more than 30,000 such coins had been found. Moreover, the data they supplied made it plain that they represented much more than a single generation, and that the continuance of these types must have covered a period of at least three or four centuries. It was evident, then, that the Asiatic empire of Alexander the Great had not disappeared without leaving abiding traces behind it. What was of still greater interest was the fact that after a certain lapse of time the Greek inscriptions upon these coins had begun to be limited to one side only; upon the reverse, Indian characters appeared, often repeating the same names which were inscribed upon the other face in Greek. The investigation and classification of these facts was a matter of considerable difficulty, and it would serve no purpose to recall here the various groups and dynasties, into which scholars are now agreed in dividing the monarchs of this obscure period. The important fact is that the Arsakidan dynasty of Persia (248 B.C. to 226 A.D.) were Parthians, and seem to have founded a number of other Parthian monarchies, which enjoyed a varying amount of authority in north-west India. One

<sup>1</sup> The form *Gondophares*, adopted by Mr. Vincent Smith, seems on the whole the best authorized.



of these princes was a certain Gondophares, who rose to power about A.D. 20 and who "seems to have conquered Sind and Arachosia, making himself master of a wide dominion, free from Parthian control."<sup>1</sup> He died about 60 A.D. Of the events of his reign we know little or nothing. Even the date is to some extent a matter of conjecture, though the inscription found at Takht-i-Bahai, north-east of Peshawur, has lent much support to the now more generally received chronology. But what leaves no room for dispute is the existence of a considerable number of coins bearing his name. Its identity is unmistakable and practically unquestioned, though it is spelt, whether in Greek or Indian characters, in a number of different ways. Here then, as Father Dahlmann contends, we have a substantial confirmation of the legend of St. Thomas' Indian mission. His presence at the Court of this King of Arsakidan ancestors fully explains the traditions which connect St. Thomas' name with the Parthians. Though Gondophares had shaken off all allegiance to the dynasty which still maintained its struggle with the Romans in the home of the race, the regions round the Caspian, he was none the less thoroughly Parthian. The author of the *Periplus* describes the "Parthians" as settled at the mouth of the Indus, and by this he undoubtedly means that in his time (*i.e.*, the first century after Christ), the line of Parthian Kings, of which Gondophares was one of the most noteworthy, had established their power in Sind and in all the surrounding territory. If St. Thomas really came to India by sea, it was probably at Barbarikon, close to the site of the modern Karachi, that he landed.

"The river (Indus) [says the *Periplus*] has seven mouths, all shallow, marshy, and unfit for navigation, except only the middle stream, on which is Barbarikon, a trading sea-port. Before the town lies a small islet, and behind it in the interior is Minnagar,<sup>2</sup> the metropolis of Scythia, which is governed, however, by Parthian princes, who are perpetually at strife among themselves, expelling each the other."<sup>3</sup>

That this region beside the banks of the Indus had every title to be reckoned also as part of India, more particularly

<sup>1</sup> Vincent A. Smith, *The Early History of India*, p. 217. Second Edition. 1908.

<sup>2</sup> Minnagar is said to be simply "the Scythian city" (Min=Scythian, Nagar=city).

<sup>3</sup> M'Crimble, *The Commerce and Navigation of the Erythraean Sea*, a translation of the *Periplus*, p. 108.

remembering the very vague connotation of the term in classical times, need not be insisted on. It would seem, therefore, that upon the supposition of a voyage to the country of King Gondophares, both the Parthian and Indian apostolate of St. Thomas are thoroughly reconciled.

It would be impossible to follow Father Dahlmann in detail through all the various arguments with which he supports his main contention. If we must confess the truth, we think that his wish to establish the existence of a kernel of historical truth in the *Acts*, leads him to lay undue stress upon several points which cannot legitimately be made to bear the strain which he puts on them. For example, the mention of the Jewish flute girl in the wedding scene at Sandaruk seems to us to have little to do with the fact mentioned in the *Periplus* that the Roman traders exported musical instruments and beautiful slave-girls as presents to the King of Barygaza.<sup>1</sup> Still, all the questions which he raises are interesting in themselves, and deserve careful consideration. In particular, the importance Father Dahlmann attaches to the traces of the influence of Western models upon Indian art as manifested in the remains brought to light of late years in the neighbourhood of Peshawur, is thoroughly justified. Mr. Vincent A. Smith, in his *History of Fine Art in India and Ceylon*,<sup>2</sup> devotes to the subject a long chapter, admirably illustrated, which he entitles "The Hellenistic Sculpture of Gandhāra," and, as he points out, though some were at first inclined to question the source of the inspiration, "evidence accumulated so rapidly that no possibility of doubt remained, and Professor Curtius was able to announce that the discoveries opened a new page in the history of Greek art." Naturally Father Dahlmann lays stress upon the fact that the monarchs of the Indo-Parthian dynasty of Gandhāra looked to the West for inspiration in sculpture and architecture, and calls our attention here to a remarkable agreement with the legend of St. Thomas. According to the *Acts*, when Gondophares had a mind to build himself a palace, he sent his servant Habban to Syria to find a competent architect or artificer. Indeed, Father Dahlmann goes further and urges that the inspiration of the sculpture of Gandhāra is not so much Hellenistic as late Roman, that is to say, a cosmopolitan art, of which, perhaps, the most strik-

<sup>1</sup> Dahlmann, *Die Thomas-Legende*, p. 63.

<sup>2</sup> Oxford, The Clarendon Press, 1911.

ing example is to be seen in the ruins of Palmyra. From this our author seeks to show—and he finds support in the writings of Fergusson and some others—that it was to Syria rather than to Greece itself that the builders of Gandhāra went for their models. The question raises a delicate problem of art criticism which it is far beyond our competence to settle, but it would seem that the view suggested is not so absurd as to deserve to be rejected off-hand.

With Father Dahlmann's interpretation of the Mazdai portion of the legend we are much less in sympathy, but we at least agree with his negative conclusion that it is fruitless to look to Mylapore or to the so-called traditions of any part of southern India for light upon the history of the Apostle's martyrdom. Apart from the lack of any reliable evidence to connect the Saint with Mylapore, the statement of Cosmas Indicopleustes (c. A.D. 525), when speaking of Ceylon: "I know not whether there be any Christians in the parts beyond it," seems to render it improbable that any shrine of such moment as the site of the martyrdom and burial of the great Apostle could have then been honoured upon the East or Coromandel coast of India without Cosmas coming to hear of it. On the other hand, the tradition of the Syrians as to the presence of St. Thomas upon the West or Malabar coast of southern India, seems to us even more unsatisfactory. Quite a mass of literature, much of which has been very kindly forwarded to the office of THE MONTH,<sup>1</sup> has been published at Kottayam to prove on the one hand the authenticity of the tradition that St. Thomas himself, about the year 52, founded the Church of Malabar, and on the other, to vindicate the orthodoxy, as against imputations of Nestorianism, of the Malabar Christians and their ancient but much mutilated Syriac liturgy. We are quite ready to believe that the Nestorianism during long periods was latent and probably unconscious, and also that a good deal of animus, with which zeal for the purity of the faith had little

<sup>1</sup> (i) *Were the St. Thomas Christians Nestorians?* A Dialogue between Father Vanerello and Mr. Raggio. 32 pp.

(ii) *The Orthodoxy of the St. Thomas Christians.* By the Rev. C. J. George Cathanar. Kottayam, 1904. Pp. vi—108.

(iii) *A Synopsis of the History of the Syrian Church in Malabar.* By a Syrian Catholic. Kottayam, 1910. Pp. 40.

(iv) *Defensio Indici Apostolatus Divi Thomae Apostoli et Orthodoxiae Christianorum Thomacarum.* Auctore R. P. A. Kaliancara. Cochin, 1912. Pp. 44.

to do, was shown against the Malabar Bishops by the Portuguese of Goa. None the less, there seems to us no sufficient evidence of the preaching of St. Thomas in this part of India, and in default of this, the probabilities are in favour of the fact that the Christian community on these coasts was of Nestorian origin. The Nestorianism of the Si-Ngan-Fou inscription in the heart of China is now no longer disputed, and the ancient seventh century crosses at Kottayam and Mylapore, with their Pahlavi lettering, are suggestive of some similar influences.

Reviewing the whole question, we must confess that so far as Father Dahlmann seeks to attach a serious historical value to the *Acts* of Thomas, he seems to us to be on a wrong tack. The attempt to treat them as so much ore from which the pure metal may be extracted by more diligent washing, can only result in disappointment. None the less, we believe that the writer of the romance possessed a vague knowledge of certain facts in the Life of the Apostle St. Thomas, and wished to give verisimilitude to the narrative by incorporating them in his pious fiction. Mr. Vincent Smith seems to us to put the matter well when he writes:

The whole story is pure mythology, and the geography is as mythical as the tale itself. Its interest in the eyes of the historian of India is confined to the fact that it proves that the real Indian King, Gondophares, was remembered two centuries after his death and was associated in popular belief with the apostolic mission to the Parthians. Inasmuch as Gondophares certainly was a Parthian prince, it is reasonable to believe that a Christian mission actually visited the Indo-Parthians of the north-western frontier during his reign, whether or not that mission was conducted by St. Thomas in person. The traditional association of the name of the Apostle with that of King Gondophares is in no way at variance with the chronology of the reign of the latter, as deduced from coins and an inscription.<sup>1</sup>

We will only supplement this by saying that inasmuch as Bardaisan, at the end of the second century, speaks of the existence of Christian communities in Persia, Media and Bactria, and inasmuch as we find the signature of "John the Persian, Bishop of the Church in Persia and Great India "

<sup>1</sup> Vincent Smith, *Early History of India*, p. 221. Oxford, 1908. Second Edition.

appended to the Acts of the Council of Nicea, there seems every reason to believe that the Gospel was preached in these regions at an early date—and if so, why not by Thomas himself? This inference may or may not be well-founded, but the discussion of such topics is always a matter of interest. In any case, we gladly welcome the work of Father Dahlmann as the *primitiæ* of a new foundation consecrated to learning, and destined, we hope, ere long to do great things for the glory of God in the Far East.

HERBERT THURSTON.

## *Those of his own Household.<sup>1</sup>*

MADAME CORENTINE.

### CHAPTER XIII.

GUILLAUME L'HÉRÉEC found his mother in the drawing-room. As he came in she gave him the comprehensive glance of a mother accustomed to read her son's mood in his face. He looked the usual business man, glad to be at home and to forget work for a while.

"Well, mother, still over your books?"

He came up to her, swinging his heavy shoulders, and kissed her forehead as usual. She still looked doubtfully at him, until she felt the muslin of her close cap pressed against her cheek by Guillaume's rough beard.

He lifted his head, as she took up from the table the wheat-ear she used to mark her place in her ledger, and slipped it between two pages.

"I have to look into them, Guillaume, you must know that. I'm afraid that this year——"

He interrupted her, as if it were more than he could bear.

"Please don't let's talk about it to-night, not till we're sure, at any rate. I've had enough of it for the present."

He had turned towards the window, his black brows drawn together, and his short, square face suddenly overcast with gloom. After he had shaken off the business worries of the day on his walk home, it was exasperating to be asked to go into accounts directly he was indoors.

"Have you had a bad day, Guillaume?"

"No worse than most."

"Did Monsieur Quimerc'h call?"

"No."

"Nor any one else who worried you?"

"No one called. I merely ask you to let me forget

<sup>1</sup> Translated from the French of René Bazin, by L. M. Leggatt.

business and worries of all kinds. I want to forget everything if I can," he answered, gazing out at vacancy.

"But that is not always possible. Come in to dinner; you are late already. Gote has announced it twice."

He gave his mother his arm, and they went in to dinner.

For the last few days Madame Jeanne had noticed that her son was growing irritable from brooding too long over himself. He was in one of his incurable fits of depression, such as used to overpower him in the first years of his separation. Dinner passed in almost complete silence, Madame Jeanne eating even less than usual. The practical, determined woman of business was lashing herself up; she rebelled against his useless lapses into melancholy when there was so much need of disentangling their business complications. As soon as they had returned to the drawing-room, he lit his pipe, and smoked at the open window; she settled herself beside him, and they were silent for a space, watching the already dim outline of a row of shrubs against the pale evening sky. The grinding of a pulley could be heard on the invisible river.

"Is that a boat going to the works, Guillaume?"

"No, mother," he answered quietly, "I think it's a barge that came down to-night, loaded with sand."

She pointed out of the window with her withered old hand:

"If only we could . . ."

"If only we could *what*?"

"If only we could pull up, renew our old-fashioned machinery, and try to get abreast of the other factories along the coast. It's not past hoping for. If we two . . ."

But Guillaume shook his head.

"I say it's not past hoping for," she repeated; "we don't know that Monsieur Quimerc'h would refuse credit. I would ask him myself . . .?"

"But what's the good?"

"We must live, my dear boy."

"Who have we to live for?" he asked, sending a puff of smoke among the window-plants. His voice showed that she had touched the old wound; she guessed what he was thinking of. Still he had not seen Corentine, and nothing fresh had happened. It was only the reawakening of past memories, against which his mother had fought for so long.

"Well, you have me, Guillaume, at any rate."

He looked at her with a softened expression.



"Poor mother! But we can live on next to nothing, and everything isn't lost yet. If I'd had my child with me," he added, vaguely looking out of window again, "I should have tried to do great things; I should have had the energy to do them."

"Look here, Guillaume," exclaimed the old woman, getting excited, "can't you understand that you ought once for all to make an effort to forget the past? You don't think of what you are saying. You had your daughter with you, on the terms of the deed, for a month out of every year. You had her for four years, and you can't say it was not more an ordeal than a pleasure!"

"It's true."

"I remember it, as you may well believe. I remember you going to meet her when the Jersey boat came from St. Malo, and how she would kiss you shyly, like a stranger, or even an enemy, after she had been put against you for eleven months. She looked as if she was wondering what you would tell her to do next, and if your wishes would not be contrary to the orders she had received elsewhere."

"And no great crime, either."

"No, you loved her, and so did I, Guillaume. But she had been brought up away from you, taught to take part against you, and you felt it. When you bought her the smallest trifle it was always, 'Do you like it? Are you sure? Do you like the things I choose?' And often your tastes were different. They sent you *a* child, my poor Guillaume, not *your* child. She was being trained by someone else, and I guessed, I can tell you, how you dreaded discovering a likeness to 'someone else,' to the woman from whom you were separated . . . the cause of all your troubles. No, you were quite right to give up having her here."

"I'm none so sure of that," he returned savagely, still gazing aimlessly out over the bank of foliage. One star had risen, and was faintly scintillating in the sky. He watched it for a second, seemed about to speak, and then knocked the ashes out of his pipe against the window-sill, and began striding up and down the drawing-room.

Madame L'Héréc began to regret having embarked on so dangerous a topic, and realized that for once she had made a mistake. While the mother's heart in her ached to see a man so tortured and crushed by past sorrows, yet she felt that her son's weakness was humiliating to them both. As his

pacing brought him near to where she sat, she took both his hands in hers and clasped them tight, as if she were trying to infuse some of her own energy into her son.

"I oughtn't to have spoken of the past, dear Guillaume," she said. "As you say, where is the use? What we have to do is to forget it and look steadily towards the future together. You feel that, don't you?"

He withdrew his hand, and gazed at her with dim, lack-lustre eyes.

"I feel utterly discouraged. Nothing seems worth while."

She tried to joke, as an experiment.

"Discouraged, Guillaume? One would really think you were older than I. Look at me, you don't hear me say I am discouraged. But then, my poor boy, you have never seemed really young."

When the words were out, she saw what she had done.

At the callous, heartless taunt, Guillaume L'Héréec's face changed, his placid expression gave way to anger; his eyes sparkled, and he became the typical Breton, passionate, violent, and inconsistent in language.

"Never young? You are wrong there, mother, I can tell you! I *was* young once, dazzled with the future, and thinking the whole world made for happiness, but I never talked to you of such things. When I ran about the Tréguier roads as a boy, a white bird flew in front of me, always the same one, I knew its song was an emblem of my youth. . . . Now I see nothing. . . . In those days, too, when I went through a wheatfield, I would lie down among the corn, and, whether in reality or in dreams, I felt myself soaring in the air, as light as a mayfly in spring, above the green swelling earth. Yes, I was young once, I believed in life and love. I have known one love so great and pure that I shall mourn the loss of it forever. Even now I sometimes feel that all is not over for me, and that my youth would come back if I could have something young about me once again. Ah, why did you remind me of such things? . . . You have wounded me to the quick."

He spoke like a madman, tears glittering in his eyes; and Madame Jeanne perceived that she had been even more imprudent than she had realized.

"Go and rest, Guillaume," she said gently, "we will talk again when you are calmer. . . . God knows I only

speak for your good. . . . Go, and I will work at the accounts, since I have to be the practical one and bear all the anxiety for us both."

She looked after him as he left the drawing-room to go upstairs; she had not seen him like this for some time. Sullen anger, agitation in recalling the past, complete discouragement . . . these were all bad signs which she easily recognized without knowing what was the immediate cause. She sat down before her open ledger, her head in her hands, unable to add two figures together.

#### CHAPTER XIV.

Guillaume's bedroom took up the whole width of the house on the left-hand side. It had three windows, one looking on to the clump of trees by the Guer, another on to a narrow passage and a boundary wall, and the third on to a paved courtyard with a flight of stone steps leading into a sloping kitchen-garden. The servants had orders to leave the windows always open and the shutters closed even in winter. Guillaume enjoyed the night air, and liked to hear signs of life from the harbour and the streets. The familiar sounds soothed him, and he would sit in a basket-chair in the darkness with eyes closed till he felt sleepy. The heavily-made Breton, looking more the gamekeeper type than anything else, was, like so many of his race, as romantic in some things as a woman. He would give himself up to indescribably vague half-waking dreams, which few but himself would have understood. If at such times an unknown sound reached him, or the cry of an animal, rendered mysterious by distance, he would suddenly start to his feet and flush with apprehension. All the old Breton superstitions were in his blood. He would light his candle, close the window, and go to bed.

On this particular evening he went straight to the mantelpiece, struck a light, and carried his candle to an old mahogany bureau with flaps and shelves. He took out a key from a pigeon-hole where it was hidden behind a box of pens and opened one of the big lower drawers.

From outside came an indefinite sound, as of myriads of tiny bells ringing softly; Guillaume paused to listen. It was rain pattering on the roof and the leaves. "A shower come up with the turn of the tide," he thought, "and no wonder, it's stifling in here."

He opened the shutters and leaned out of the window above the gravelled alley. He drew in long slow breaths of the heavy air, laden with electricity and the smells of seaweed and ripe fruit. Old forgotten thoughts stirred him. His heart began to beat at the ideas roused by his own imagination. Heavy drops, almost like hail, had begun to beat against the outer wall, splashing the window; Guillaume drew in his head and sat down again by the bureau.

He thrust his hand into a drawer and brought out a photograph and a tiny slip of paper. The photograph was one of Simone at the age of five, and the slip of paper was the leaf from her pocket-book sent him from Ste. Brelade. He put them in front of him, leaning his burning head on his hands, and tried to evoke the image of Simone in the procession of La Clarté. From the portrait of the roguish-looking child in short petticoats, sitting crossed-legged on a wooden seat with her doll in one arm, he evoked the figure of the young girl, her hair grown darker and tied behind her head, wearing the black hat and white veil he could see so plainly before him now. He had not seen her eyes, nor could he tell what was expressed in their gaze; he had not heard her voice for years. What did he really know of her? Her hand-writing was clear, well-formed, and indicated a resolute character. But what was the answer to the enigma of the written words, which had already assumed the mysterious character of relics? Who could tell him? What agony to think their separation was irrevocable, to know that he, the father, was a stranger to his own child! He remembered the day, a Tuesday, when Simone was taken to the photographer at Tréguier. Overnight her fair hair had been done up in a mass of curl-papers, and the little girl had slept in a white hair-net belonging to her mother. . . . The photographer's shop at the top of the street had photographs in the window of the cathedral, with red lettering underneath . . . The man had exclaimed: "What a pretty child!" He was a Parisian, only passing through Brittany. Mme. Corentine had smiled, and the grandmother was nearly crying with pride. Just at the right moment the old lady had said, "Look, darling! a little bird is going to fly out of the box!" And the surprise, the enraptured expectancy of a child of five watching for a bird to fly, had been caught and fixed for ever on the face of the portrait. . . .

Had he any other possessions which recalled her? He

hesitated. He had so often struggled against the impulse to look at one other relic of the past, because it did not recall the child alone. He knew so well, to-night of all nights, that the longing for Simone, and his love for her, would rouse his deep yearning and love for another.

A fine rain was now falling steadily in sheets upon the swaying leaves; everything green seemed drowned in ecstasy under the welcome downpour.

Guillaume searched in the drawer, pushing aside bundles of title-deeds and debentures, till he found a sketch-book, bound in grey linen, its leaves yellow and cockled with age. For ten years the book had lain there like a friend who is not so much forgotten as dreaded and avoided for fear of the memories he may recall. Guillaume opened it with shaking hands. It gave out a faint yet pleasant smell, an exhausted savour of past sweetness. It contained no sketches, but five or six pages were covered with a hurried, uneven scribble. All the capital letters were very ornate, and the others hardly formed at all. He drew one hand across his forehead, and began to read:

"My husband has asked me to write down all the important sayings and doings of Simone, our daughter, aged three years and seven months. I am delighted and flattered, being the darling's mother. The ladies here say she is like me. I think her eyes are like her father's, when he is in a good temper with me, that is to say, most of the time. But what I really do think is that she is cleverer than all Lannion put together. We adore her. I write that here because this book is only meant for us two, or for us three at most. Guillaume declares I shall write nonsense; if so, no one but we two shall ever read it."

Ah! how he remembered! One night in this very room, after they had put Simone to sleep, he had said: "You ought to write down all the funny things the child says. When we are old and she is grown up, it will make us all young again to read them together!" Corentine would not write anything while her husband was by, but next day by lunch-time the book had been bought and the first page filled.

They had stayed upstairs reading it, and were late for lunch. Madame Jeanne had scolded them.

"I am beginning to-day, July 3rd. Last night I put Simone to bed. She was very upset because the cat had died during the day.—'Mama, shall I ever see him again?'—'No.'—'Perhaps he's in heaven.'—'No, you know Heaven is only for human beings.'—'Well, but mama, haven't cats got some little thing inside, like we have, that can fly up in the air?'—Then Simone, being in a serious and philosophical humour, pointed her finger at some large immortelles which my mother-in-law cultivates for the vases on the mantelpiece. 'Mama, are those flowers blessed?'—'Of course not, what an idea!'—'Not even their hearts?'—Her father and I thought this most remarkable.

"July 8th.—All three went a drive in the trap, on pretext of visiting an old aunt. Simone was in pink, which suits her; she sat between us to our great delight. She kept bowing right and left, though no one was passing.—'What are you doing, baby?'—'I'm bowing to the corn, mama, and it's bowing to me.' The fields were all swaying in the wind. I couldn't help kissing Simone, and her father kissed her too, in the same place. I felt so touched. Some days he wouldn't have done it."

How cruelly these light shafts buried themselves in his heart! All the charm of young motherhood and baby-talk came back with, alas! the deeper undercurrent of conjugal love, and memories of the young wife overflowing with life and happiness. He had forgotten the sketch-book was so full of his own name and Corentine's. The little hand which held the pen only intended to set down the history of Simone, but the memories were not all of motherhood, they were much more the records of married love. And it was for him, ten years later, to read and discover, with a heart torn with regret, the real reason of their treasuring up the story of the child's first years. The love of husband and wife breathed through every page, enshrining and then carrying away the past, as the stream of the river sweeps away the rose-coloured water-plants growing in its bosom.

What had he done to help guide or train his wife? He had never attempted to restrain even her longing for admiration, which, after all, come from her having been a spoilt and adored daughter. He had only known how to adore and make excuses, sometimes even approving of things that were not right. He began by obeying her, as he had obeyed

his mother, and became the plaything of two opposing forces, until one day his weakness turned to exaggerated resistance. The first years of his marriage had been spent in cowardly, almost guilty, happiness, and the rest in quarrelling over restrictions suggested too harshly and too late. Now he felt to the full all the pain of loss and absence. He saw what would have been the right course to take with a wife who, though of a really sweet nature, had hardly been trained or educated at all. A husband who would have been an indulgent teacher and a loving adviser, could have gradually steadied anyone even so impulsive and capricious as Corentine. But all chance of repairing past inexperience was over now. He continued reading.

"To-day is the 22nd of August. Baby cried on the beach at Trestraou. We had been to see my father. I could not console her. Guillaume took her by the hand, and drew in the sand with his stick a bird with open beak. 'Look at the lark, Simone,' he said, 'how cheerful he is, always singing. That's how you ought to be.' She promised. In the evening we passed the same place, having quite forgotten the bird of consolation. Simone came up to her father and took his hand, looking up coaxingly, as she does, and said: 'Just now I wanted to cry again, papa dear, but I remembered the lark, and so I sang instead.' I should never have thought of such a thing to tell her. Guillaume has a sort of naïve instinct to say the right thing to children, he seems to understand their tastes and their ways. He gets nearer to their nature than I can. Oh! but this morning! Simone was playing in our room and stopped suddenly. 'Mama, I do wish something.'—'What?'—'I wish I were a twin! . . .' I looked at Guillaume. How happy life is when people are still in love!"

Guillaume L'Héréec slowly closed the book, and two tears dropped on the grey binding. The bureau with its open drawer had vanished; instead he saw the golden-haired beauty of Perros, with her pretty blue eyes and the perpetual smile which had brought so much joy, and pain as well, into his home. He sobbed with frustrated longing. In his unappeased yearning, he stretched both arms wide and drew them trembling back to his breast as if the dear head still lay there. As he touched his own body, he awoke to reality with a shudder.



"I must be mad!" he said.

He looked wildly round the room, at the chairs set against the wall, the wardrobe, the bed, with a new pang at the sight of the familiar objects.

The rain still fell with a monotonous sound, the very voice of melancholy, and gusts of wind wailed round the corners of the walls. As he listened he heard a voice calling his name. He rose and turned his ear towards the window.

"Guillaume!" cried the voice for the second time, and he ran to the window. It had not been heard in the house for ten years, but he recognized it by the beating of his heart. Whence had she come? What did she want of him? He wondered if he were dreaming.

To make sure he was awake he touched the granite window-sill, and felt the unmistakable shock of cold damp stone. It was no delusion of his sick mind.

He leaned out, but the path was empty. The rain was lashing the trees, and on the other side of the wall the crackling of wet leaves under the rain-drops shut out all other sounds. He looked out into the impenetrable blackness of the night, as if a woman's eyes might be shining somewhere through the darkness. He tried to call out.

"Guillaume!" cried the voice once more, this time timidly, imploringly, as if exhausted with grief. He tried again to answer but could only give a hoarse gasp.

Then he realized that she was going away. One thought possessed him, to run after her, since it was really she, and ask what she wanted, to shelter her shivering body from the rain, take her in his arms, and warm her against his heart. Then he would cover her with kisses and take her back again to life and love. Corentine's voice had given him back his youth, and the love of his boyhood was calling to his lost wife.

He crept on tiptoe down the stairs, which creaked as if to protest against so late a watcher, and reached the garden door. It was bolted, but he drew the bolt, discovering too late that the key had been removed; the gate refused to open. He was turning back to go out by the other end of the hall into the courtyard, when the drawing-room door opened, and he found himself face to face with his mother.

There stood Mme. Jeanne, candlestick in hand, pale and stern as a marble statue, in the shadow thrown on her features, as she had many a time stood before Guillaume in his childhood and overawed him.

"What is it?"

"Didn't you hear?"

"Yes, perhaps before you did. But you're not going, I imagine?"

She spoke in tones of such contempt that he was almost ashamed to answer.

"I have no choice but to go. She's calling me. This door's shut, I'm going by the other."

"Useless to attempt it, they're all shut."

"You didn't . . ."

"You're not going!"

Beside himself, he rushed into the hall, but she threw herself in front of him with both arms outstretched, barring the way.

"You shall not go!" she said, in a smothered voice, her eyes flashing with the rage of a woman who has always been accustomed to command. He could have moved her with a touch, but he stepped back.

"I won't have it!" his mother continued. "Thank God I am here to watch over your honour and my own. I won't have you seen rushing after a woman you turned out of the house, after ruining you; a woman whom you have had to drag into a court of law. What are you thinking about?"

She took his hand and drew him back into the room.

"Come with me, Guillaume," she said, making him sit on a sofa beside her. The twisted wooden back cast a black shadow against the tapestry behind it. As they sat down, both fancied they heard the voice again calling faintly in the distance. Poor Corentine had evidently walked right round the house which was once hers, in the pouring rain, imploring admittance.

Madame Jeanne felt her son's hand trying to free itself from hers, but she held it fast. They sat trembling in the silence. Madame Jeanne guessed that if he heard himself called once more, Guillaume would escape her. But nothing broke the stillness, save the rain rippling down the pipes outside.

"Of course you can still get out of the window and climb over the wall to reach that woman," she said, "but that's the only way; I've locked all the doors. You are free, as far as I'm concerned, Guillaume, and to-morrow all Lannion will be ringing with it, but I shall not be here to face the scandal; I shall have gone back to Tréguier."

As she spoke she dropped his hand. He never stirred. He hung his head, and great tears rolled down his beard. Seeing him ready to yield, she changed her tone, and suddenly from violent anger reverted to maternal tenderness. She was not wholly bad under her coarse exterior, and now the best of her showed itself.

"My boy," she said, putting her arms round her son's neck, "listen to me, and stay where you are. All this is mere play-acting. I saw the woman who is prowling round the house earlier in the day."

"What, you saw her?"

"Yes, she came in."

"And you turned her out?"

"I had a right to, I suppose! She came for money, she tried to deceive me, she wanted to . . ."

"You turned her out, poor woman!" he interrupted, in a tone of the deepest pity. "Is she much changed?" he asked, still pursued by his dream of the night.

Mme. L'Héréc hesitated. "I don't know, I hardly looked at her. She was very shabby . . ."

"You think she really was in want? Oh, my God!" and dropping his head on his hands, he sobbed like a child.

With extreme gentleness Mme. Jeanne bent over him till the lappets of her cap touched the hair of the man who was crushed with grief and weeping for his lost love.

"You would have given her money, wouldn't you?" she said. "I know it, I know your good heart. But, my poor boy, your heart has already betrayed you. Did I not foresee all that happened? You were too kind, too weak. You let that woman get such a hold over you that in a very few years she would have ruined you. She was neither steady nor right-minded, to say the best of her, as you well know. She came to us with nothing—next to nothing—received everything from us, and brought us into difficulties. And after that, we had to restore the whole of the dowry which she had spent ten times over. What claim has she on you now, I should like to know? And what more would you give a woman who has half ruined us already? . . . No, no, there was nothing for it but to do as I did. In your interests I defended us both from her, and protected the little we still possess, our honour, which she would have compromised, and the peace which has been so dearly bought."

He rose without speaking. She held him by the sleeve,

signing to him to listen again. An occasional raindrop still beat now and again on the windows, and the pipes still gurgled as the water ran through them, but no other sounds were heard. Madame Jeanne attempted a smile in the silence of the night.

"You hear?" she said, "it's over."

She waited to hear him say as usual after one of their discussions, "Thank you, mother, you were right," and half expected some expression of sullen resignation to his hard fate. But he said nothing. She had succeeded in preventing Guillaume climbing out of window to meet his wife, but her victory was purely physical, the result of a long habit of obedience. She and her son had never for a second agreed in heart. He looked at her with eyes in which lingered no trace of filial affection, merely waiting to hear if she had anything more to say. At last she melted.

"Guillaume, my Guillaume!" she cried, throwing her arms round his neck, repeating the words as an invocation; but he made no response to her embrace, and left her without a word.

When he had finally disappeared, she anxiously walked on tiptoe to the door, feeling herself defeated. She listened for a moment, half ashamed of spying on him. He had gone back to his bedroom.

#### CHAPTER XV.

Madame Corentine walked along the road to Perros under the rain, which was now abating. Her soaking dress clung to her, and impeded her movements. The wind blew from landwards, driving her along the slopes in the darkness. Fatigue and all else were forgotten in mental anguish: she was living over again the horrors of the afternoon and evening. Rebuffed, repulsed, she who had come for pardon in absolute sincerity and love! Could nothing touch them? How they still hated her, after ten years! Madame Jeanne's insults were hard enough to bear, but it was Guillaume's incomprehensible silence that tortured her.

"What more could I have done?" she cried aloud. "What more? I have done everything a woman could, and they refuse to take pity on me."

She had waited for nightfall to prowl round the house. At the time when her husband usually went to his room she

had hidden herself close by, in the little empty passage leading out into the open. From the other side of the wall, through the wet night air, she distinctly recognized the faint sound of the shutter turning, and had seen a light beneath the eaves. Guillaume was there. It was then she had called him, her whole heart longing for an answer, for one word to console her, "Corentine." Alas! she had called him three times, once under the window, once by the orchard, and once from the Rue du Pavé Neuf, near the drawing-room. She had walked round and round the house, still hoping and begging for an answer. But all in vain, her humiliation, her sufferings, and her hopes were all wasted. She hurried alone along the road between the hedges, home to her father, who was no consolation to her, and to her daughter, who was not to be told anything of the matter.

As she pondered on the condition she was reduced to through the hard-hearted obduracy of others, flashes of her old temper began to cross her mind. She repented of her impulse, and swore to herself that she would listen to no projects of reconciliation, even if she, in her turn, were implored on bended knees to listen. But this feeling passed, giving way to an overwhelming sadness, a sense of forlornness, and the question continually throbbing through her brain, "How could I have failed to move him, when he used to love me so?" She could think of no answer, except that they had been content to know she was in exile, far beyond the sea.

The idea of taking up life again at St. Helier seemed abhorrent to her now.

Sometimes when the wind shook the bushes and dogs howled in the distance, she remembered the hour and the place; then she would hurry, spurred on by fear, too frightened to feel the cold.

It was past midnight when the exhausted woman reached the first houses on Perros Harbour. She was suddenly seized with conventional scruples, and tried to prevent her footsteps being heard. What would be said if she were seen alone at such an hour, drenched to the skin? But all windows were closed, and only a coastguard wrapped in his cloak was on duty. She waited to cross the little courtyard till he had walked away.

Old Guen was waiting up for her in the lower room, guessing that the expedition had been a failure. He had stayed

talking with Simone till very late. He had not been able to keep off the all-absorbing topic, and what the girl said had seemed so sensible and so far beyond her years, that he was still thinking of his grandchild now she had gone up to bed. At Corentine's knock he quickly opened the door. When he saw her pale, panting for breath, and splashed with mud, he understood.

"Come in, my girl!" he said, a great pity in his voice, "how late you are!"

He put his arm round her waist, and sat her in Simone's vacant chair, taking off her wet cloak, and heaping wood on the fire.

"Come to the fire and get warm. Put your feet here."

But Corentine's wild, silly pride had suddenly re-awakened. She put back her wet hair and laughed a forced, shaky laugh.

"Well, I've failed!" she said, looking at her father.

"Did you see him?"

"I saw Madame Jeanne, and she hasn't altered, I can tell you. She's the same woman as ever, and hates us all. I was very silly to listen to any one and to go near such people."

Corentine was trying to visit her disappointment on her father, who sat quietly beside her, looking into her face in the intervals of raking together the embers on the hearth.

"But what you did was quite right," he answered, not allowing himself to be put out of temper.

"And I'm nicely rewarded, as you see! All that I've got by it are insults and contempt."

"I'm not much surprised at that from Madame Jeanne. She never liked you. But what about him, my dear?"

"He didn't show himself."

"Perhaps he was out."

"No, no, he was there, I know, and he wouldn't come."

"Poor child!" said Guen.

He looked at her for a few seconds, thinking he had never seen anything more pitifully sad and weak than she looked.

"But why were you kept so late?" he resumed, "you ought to have taken a fly and got back here for dinner."

She blushed, and the corners of her lips went down. She turned her head from side to side, and at last hid her face on her father's shoulder.

"I can't tell you," she sobbed, "not now. . . . Let me have my cry out."

The poor man, unaccustomed to such attentions, quite simply made room for her head, that she might be more comfortable while she sobbed against his brown vest, his arm gently supporting her. He treated her like a child, only repeating from time to time, "Poor thing!"—"There, there!" as much as to say, "Cry in peace, you are with father, who loves you. Lean against me, I am old, but your weight is nothing; lie there, Corentine!"

She "let herself go" comfortably; for the first time for years she felt his love could help her. He realized this with unspeakable joy. When she was calmer he raised her. "Now you must go to your room," he said, "be careful not to wake Simone."

"Of course, Simone's asleep," she said, as if she had forgotten all about her daughter.

"You must leave her with us," said the Captain gravely.

"Leave her, after what has passed? How can you think of such a thing?"

She was quite her old self again, speaking in her imperious voice, and with her most defiant air.

"Yes, you must," said Guen quietly, "in the first place, you've given your word."

"To whom, pray?"

"To her."

"I should like to see her remind me of it, that's all! My daughter ask to see her father after he's treated me in such a way?"

"But she doesn't know anything about it, Corentine. It's no fault of hers."

"That's true."

"And she is not asking to be let go; it is I who ask you to send her."

"You, father?"

"Yes, I wish it."

Stupefied with astonishment, she stared at her old father, who was calmly opposing her without getting the least excited, apparently convinced that he was right. She had hardly ever been spoken to like that by him before.

"Now, see here," he said, "I understand Simone now. She is capable of doing what neither you or I could bring about."

"She's an innocent baby, poor child."

"Yes, that's just why. Let her go, Corentine. I have



an idea that she will find some way out. When they see her, such a lovely, lovable girl . . ."

"But don't you see, they'll want to keep her," cried Corentine, shaking him by the arm.

"Keep her?"

"Yes, keep her. They're capable of anything."

The old man rose stiffly to his feet, his face and voice betraying anger for the first time.

"I daresay they may be capable of anything, but can't you trust your own daughter?"

"Of course I can."

"No, you don't understand her. If she promises to come back, you may depend on her coming, and she will love you all the more for not treating her as a child any longer."

"And supposing they turn her out?" she said, with her usual inconsequence, forgetting that she was contradicting herself.

"I shall be on the spot to bring her back to you; and if I do, I will never ask you to attempt anything more, I promise you. But do try this once again, for the sake of our innocent Simone, who perhaps guesses . . ."

His voice began to tremble. "Do it for my sake, I've never ceased to regret your husband."

Corentine was so worn out physically and mentally, and her father implored her with so much pain in his voice, that she hung her head.

"I no longer care one way or the other," said the separated wife, "do as you like. I will leave her to you."

*(To be continued.)*

## *Miscellanea.*

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### I. CRITICAL AND HISTORICAL NOTES.

#### **Anthropomorphism.**

NOTORIOUS but ineffective is Voltaire's gibe that if God made man in His own image and likeness, He has been well repaid by the practice of our race, which is accustomed to model the deity on its own pattern, and accordingly, as it ascribed to the dwellers on Olympus all the evil passions which degrade humanity, so, with Paley and his school, does it discover in nature evidence of such design as is familiar to us in the works of our fellow-men.

The fact is too obvious to need confirmation, and it must be added that it could not be otherwise. Of necessity we are limited in our conception of things to our own experiences, and our mind can picture nothing for which our senses have not furnished materials. No artist has ever drawn an intelligible picture of the Cyclops with a solitary eye in the centre of his forehead, and nothing to take the place of the organs whose work it does; Shakespeare himself, in the famous passage in which Clarence records his dream beneath the surface of the sea, describing the reflecting gems, which amid the relics of humanity simulated vision, could but locate them "in these holes which eyes did once inhabit." In like manner, however poets may speak of monsters like the hydra, or chimera, no artist could ever depict a creature combining the features of lion, goat, and serpent, or indeed of man and horse, as in the centaurs, or man and eagle as in the angels.

Similarly, when we deal, not with things themselves but the powers of which their production gives evidence, we cannot imagine that nothing was needed to produce them but the material forces which, as we find them, are devoid of any such capacity as enables ourselves to satisfy the requirements of nature and secure the end which we have in view in spite of seeming obstacles.

This does not mean, as some would argue, that the exercise of such a faculty is itself a confession of weakness, since the most ingenious contrivance testifies to the reality of the difficulty by which it is eluded. "Why," asks Paley, "have recourse to contrivance where power is omnipotent?" Contrivance, by its very definition and nature, is the refuge of "imperfection." "To have recourse to expedients implies difficulty, impediment, restraint, defect of power."

This, no doubt, is true, and unquestionably some of the arguments frequently heard on the orthodox side are open to such a reply. But those who argue on behalf of design in nature must not be credited with the absurdity of supposing that the purposes and methods of the Creator are a mere reflection of our own. Rather, on the contrary, we find in our own minds, as in a mirror, the image of what our senses suggest, just as an object whose complexity would be the despair of an artist would create no similar difficulties for a microscopist or a photographer.

But it is exceedingly hard, on whichever side we would argue, to eliminate the notion of human limitations, as touching the question at issue. A watchmaker who should construct a time-piece the size of a silver penny, would no doubt give a proof of his skill even more remarkable than did one Mr. Twemlow, who was so proud of having inscribed the Lord's Prayer on so small a surface that he wished to have the presentation of his feat introduced in his coat of arms. And accordingly, when it is found in countless instances that amongst animals and plants mechanisms vastly more intricate and elaborate are constantly to be found at work, it is not unnaturally assumed that the minuteness of the scale of construction adds to the marvel, which we find repeated in every mite and grain of mustard-seed. So again, can the wonder of Creation be enhanced by telling us, as do some writers, that no mathematician could calculate a formula which should exhibit the course taken by the atoms to bring it about? It may be noted in passing that mere element of size seems, in many instances, to exercise an extraordinary influence, a gold-crest or a humming-bird, on this score alone, claiming regard and esteem, which is not extended to an ostrich or a turkey-cock, though it is evident that the small scale on which such creatures are constructed affords no more reason for our preference than does the fact, noted by Jane Austen, that a child is sometimes credited with good and endearing

qualities in the sense merely of the limitations, and even the imperfections inseparable from its tender age—as imperfect articulation, earnest desire of having its own way, cunning tricks, and noise. So on the other hand it has been pronounced that considering the intelligence displayed and its diminutive mass, the brain of an ant is probably the most marvellous particle of matter in the world, which would seem to imply that we should be less surprised at an exhibition of intellect on the part of Mont Blanc than of Primrose Hill.

This being noted by the way: though it is clear that the Power which originated nature is not subject to the conditions to which human operations are liable, this does not furnish a sound argument against those who argue for intelligence in creation, unless our incapacity to form a conception of gravitation which is not demonstrably erroneous, can be held to show that there is no such force, despite the evidence exhibited by the sun and planets.

Whatever doubts may be raised, there can be none that in our own mind we find a reflection of the power, whatever it may be, to which nature testifies, and which bears evidence of intelligence no less convincing than does a shadow of the substance to which it is due, for we find ourselves confronted by a universe rationally explicable, such that science finds it instinct with reason, oozing from it, wherever we take it, at every pore. And if we cannot imagine that the devices which we discover have been resorted to on account of necessities like our own, there can be no question that in a multitude of instances they suggest such as are worthy of our imitation, and which have, in fact, been copied by human skill and ingenuity, which have got so far as to discover their need and benefit.

So again it is manifest that the Word of God must be made known to men through the medium of some human language, and thus be subject to all the artificial rules devised by grammarians and rhetoricians; nor will the condemnation be generally approved by which Andrew Fairservice exposed the absurdity of his young master.

“He ance telled me that the Psalms of David were excellent poetry! As if the holy Psalmist thought of rattling rhymes in a blether, like his ain silly clinkum-clankum things that he calls verse.”

Nevertheless, it has always been supposed that the divine message may be conveyed through the language of Isaiah and

St. Paul, as would not be possible through the neighing of horses or barking of dogs.

In a word, being men our modes alike of thought and expression must needs be anthropomorphic if they are to be intelligible either to others or ourselves, and while we must learn to distinguish between what is fundamental and what merely accidental, there can be no sound reason for disallowing the evidence of power and intelligence exhibited in nature, on account of the imperfections inseparable from the productions of man.

J. G.

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**Wanted: a Catholic History of English Poetry.**

As Catholics have in their faith the key to the world's mystery, it follows that the Catholic historian is, *ceteris paribus*, much better equipped for his task than the non-Catholic whose philosophy of life is necessarily mistaken or at best inadequate. As it made all the difference to the correctness of the outlook of our Lord's contemporaries whether they accepted Him as the Messiah or not, so it makes all the difference now whether the Catholic Church is considered human or divine in its institution and growth. And if this be true with regard to the historian who records and judges of events, much more is it true with regard to the historian of ideas, the critic of literature. A work of art, whatever other qualities it has, is never perfect if it in any way affronts the moral sense, that faculty of the soul which enables us to appreciate truth and goodness, and nowhere is the moral sense developed so completely as in the Catholic Church. The man who rejects the Church rejects a whole universe of truth and what is left to him becomes vague and distorted. So it needs a mind imbued with the sound morality of Catholicism to appraise the ethical value of the productions of art, to recognize what is true and everlasting and to condemn what is perverse.

The recent celebration of the Browning Centenary serves to suggest how useful would be a critical history of English Poetry from a Catholic standpoint. Through the Press on every side ran a stream of appreciations of the poet, some admirable from a technical aspect, some cleverly diagnosing surface moods and poses, some grotesque in their misappre-

hension, few grasping with accuracy the poet's philosophy and shaking the grain from the chaff. In a literary history, such as we desiderate, the first thing attempted would be as clear a statement as possible of the subject's religion, his understanding of the relations between the Creator and the creature, his acceptance of God's revelation, in a word, his faith. Without this knowledge no consistent impression could be gained of his message. All poets claim to be seers, to have a keener and farther-reaching vision into ultimate realities than ordinary men. Accordingly the determining of their religious attitude determines also whether their vision is trustworthy and rightly directed, for in the fact that it must range over regions already explored and for the most part plainly charted by divine revelation, we have a means of testing their insight. Their faith, whatever its quality, throws light upon their works. After this, one could proceed with greater assurance to estimate in detail the value of what they have written, the effects of wrong principles or false ideals could be traced to their source, and at the same time the concord pointed out of all that was great and noble in their achievement with morality and truth.

The task would be a vast one, for the literature to be dealt with is mainly non-Catholic, vitiated, that is, at the start by ignorance or positive rejection of the one momentous fact of history—the living persistence of the effects of the Incarnation in the Church of Christ. Added to the defects incidental to human freedom—the wilful moral perversities that spring from the pride and sensuality of fallen man—a root-incapacity to know the whole truth pervades nearly the whole of our poetic literature since the Reformation. But even if confined to the greater names we can hardly conceive any more useful service to the cause of righteousness than thus to arraign their performance at the bar of revelation and pronounce upon its moral value. Truth would gain by the record of the many striking testimonies to the soundness of the Christian view which have been expressed by the poets, and again by the detection of the many specious errors which lurk under beauty or aptness of phrase. There would be no arrogance of superior insight in such a series of commentaries: the poets can tell us nothing of religious moment which we do not already know with much greater fulness and certainty from the New Testament and the teaching of the Church. But such a critical estimate would form a pleasant means

of religious training in its widest sense, and cultivate alike the moral and aesthetic faculties. As things are, no educated Catholic reads Shakespeare or Byron or Coleridge or Browning without constantly supplying mental correctives or qualifications to what he reads. The editions we desiderate would have comments such as these expressed in footnotes for the benefit of the less mature. The poets, too, are in some sort vehicles of revelation, although not guaranteed against error. But if their critic is—as one who rests upon the teaching of the infallible Church will be—then, their errors being detected and allowed for, their service to truth can have its full and providential effect.

J. K.

#### **An Alternative Burial Service.**

Our Anglican friends are engaged just now in carrying through some alterations in their Prayer Book, and, in the exercise of this unwonted liberty, are getting themselves into some extraordinary situations. One of these concerns their burial service. This service, as it stands at present in the Book of Common Prayer, uses expressions which, however beautiful in themselves, are felt to be ill-adapted to the case of persons brought for burial whose deaths have been very far indeed from justifying a firm confidence that their souls have passed straight into Heaven. Particularly out of place in such instances are the Words of Committal, as they are called, that is to say the words used by the minister in the actual ceremony of committing the body to the grave: "Forasmuch as it has pleased Almighty God of His great mercy to take unto Himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection of Eternal life, through our Lord Jesus Christ, who shall change our vile body that it may be like unto His glorious body, according to the mighty working, whereby He is able to subdue all things to Himself."

The impropriety thus felt was made the subject of a prolonged discussion in the Lower House of the Convocation of Canterbury on July 2nd. On that occasion the Rev. E. G. Wood said that "at present the real difficulty centred in the words, 'It hath pleased Almighty God of His great mercy to take to Himself the soul of our dear brother here



departed,' " and he recommended that the form of Committal in the First Prayer Book of Edward VI. should be substituted. He meant that in that First Prayer Book the parallel words to these in present use omit the assertion that the soul of the departed brother is with God, and are content to commend his soul to God—" I commend thy soul to God the Father Almighty and thy body to the ground." Curiously, Mr. Wood failed to see that a still further contrast between the two Prayer Books, to the advantage of the earlier one, is to be found in their respective Collects which follow the Words of Committal. For, whereas the First Prayer Book prays, " Grant unto this Thy servant that the sins which he committed in this world be not imputed to him, but that he, escaping the gates of hell and the pains of eternal darkness, may ever dwell in the region of light with Abraham, Isaac, and Jacob . . . and, when that dreadful day of general resurrection shall come, make him also to rise with the just and righteous, and receive this body again to glory, then made pure and incorruptible," the present Prayer Book prays, " We give Thee hearty thanks for that it hath pleased Thee to deliver this our brother out of the miseries of this sinful life." That is to say, the older Prayer Book prays that the dead man may receive the Divine pardon, while the newer regards his death as a subject for thanksgiving. Yet, if the man has died in the act of sin, how can it be fitting to give hearty thanks for this sudden termination of his life, and not rather to lament that it could not be prolonged until he had used the opportunity for repentance? Mr. Wood indeed went on to say that " for his own part he would have the strongest hope concerning any person, and even had hope, through the mercy of our Lord Jesus Christ, for Judas Iscariot." This being so, one may wonder why the present form of the burial service failed to suit him. Others, however, were not of this mind, and were keenly set on obtaining some method of relief.

Ultimately the House agreed that it would be advisable to have an alternative form, and later in the day they accepted for this purpose, one drawn up, if we understand right, by the Dean of Canterbury, which runs thus: " We commend into Thy hands of mercy, O most merciful Father, the soul of this our brother departed, and his body we commit to the ground, earth to earth, ashes to ashes, dust to dust: beseeching thine infinite goodness to give us grace to live in

Thy fear and love, and to die in Thy favour; that when the judgment shall come which Thou hast committed to Thy well-beloved Son, both this our brother and we may be found acceptable in Thy sight." This form successfully, perhaps too successfully, evades the difficulty which the present form causes, though it is strange that the divines in conclave passed over without notice the other phrases to which we have called attention. But the strangest thing of all is that, instead of resolving on the substitution of the new form for the old, they determined to keep the two, leaving the minister to select the one he deemed most suitable for the particular case. What difficulties this determination is likely to create for them in the future could not be more forcibly put than in a letter to the *Church Times* (July 12th), signed "Perplexed Priest," which asks us to imagine, as we can easily do, "the invidious insult conveyed in using the less optimistic form when the mourners are sufficiently educated to be aware of what is being done and why."

But what is of chief interest to Catholics in this movement for revising the Anglican burial service is the light it casts, by way of contrast, on the beautiful conception by which the Catholic Church, in her burial service, has dealt with what is in itself a very real difficulty. We call it a very real difficulty, inasmuch as, apart from excluding from the privilege of Catholic burial those who are not Catholics, or have come under the ban of excommunication or have died in the act of downright sin (matters on which, in case of doubt or dispute, it is for the Bishop, not the officiating priest to decide), it is impossible to make distinctions between persons and persons. The best must be assumed in regard to all who are brought for burial, a thing which can be reasonably done, since even a momentary act of contrition, made internally at a time when the power of communicating with others has passed away for ever, is enough to blot out the sins of a lifetime. What, however, the Church can do and does is to be measured and circumspect in the language of her ritual, so as not to shock the feelings of those who cannot but be influenced in their judgment on the deceased by their external knowledge of the dispositions in which he appeared to die. And it is just here that the Anglican and the Catholic burial services contrast so significantly.

The framers of the Anglican service seem to have started from the view that prayers for the dead must at all costs be

excluded. This was the obvious motive which dictated the change from the form in the First Prayer Book to that in the Second. The First commends the soul of the deceased to the mercy of God, and asks that his sins committed in this life may not be imputed to him. This was clearly to pray for the dead. Yet, if there be no intermediate state, the deceased must either be in Hell, in which case there is no use for any burial service at all, or in Heaven, in which case the burial service should take the form of thanksgiving and rejoicing. Apparently it was under the influence of this belief that the Reformers changed the older form of Committal and of the Collect that follows into those in the present Prayer Book. Unwittingly they drifted into language which not merely hopes for the best, but expresses a wholly unwarranted confidence that the best has happened. It is this which has shocked the feelings of so many devout persons. How prudently, on the other hand, has the Catholic Church dealt with the same difficulty. She has no scruples about praying for the dead. On the contrary, her service is filled with touching prayers for the dead which are the greatest consolation to the living. But she has recourse also to a very beautiful idea, for she fixes the attention of the mourners on the moment when the soul just parted from the body is brought before the tribunal of our Lord Jesus Christ. And then, dramatically, she sets forth both the causes of fear and the causes of hope. Thus without using any other language about the deceased person save that of the fear mingled with hope with which the thought of death should inspire us all, she avoids altogether the impropriety into which the Anglican service has fallen.

S. F. S.

## II. TOPICS OF THE MONTH.

The Sanction  
of  
Law.

IT is perhaps natural that a generation which has lost the notion that civil government finds its final sanction in Divine should show itself increasingly oblivious of the sacred character of law. Ex-Cabinet Ministers openly advocate rebellion in Ulster against the supreme authority of Parliament; that same authority is flouted by people who object to the Education Act and people who object to the Insurance Act; the window-breaking suffragists set aside even the law of God in pursuit of their ends. The fact that the individual feels a particular law troublesome or thinks it unjust is considered sufficient excuse for breaking it. The principle of "government by consent of the governed" is pushed to the extreme of anarchy. People have forgotten that life in community must necessitate much curtailment of personal liberty and much sacrifice of property. They want the benefits of association without the drawbacks. They pursue the interests of their class or of themselves to the neglect of the interests of the whole. The bond of a common religion having been wantonly broken, the bond of a common country seems inadequate to secure harmony amongst the citizens. What does it all portend? Is it a righteous resistance to attempted despotism or rank rebellion against lawful authority? No Catholic can hold that human laws are always to be obeyed. When God's service required it their heroic ancestors set many of the penal laws at defiance, as did the Apostles the laws of the Sanhedrim. *Lex injusta nulla lex* is a sound ethical maxim. The difficulty sometimes is to determine when a law is unjust, *i.e.*, contrary to God's law, and even when the injustice is plain we must further determine whether it consists in a positive injunction to do wrong or in a simple deprivation of some right. In the former case it must be resisted, to the death if necessary; in the latter case it may be tolerated from motives of spiritual perfection, as counselled in the Sermon on the Mount, or for the sake of avoiding worse evils either to oneself or to the community. It is this latter point that our modern law-breakers persist in ignoring. Short of the case which justifies rebellion, *sc.*, when the State has substantially ceased to fulfil its *raison d'être*, the general welfare of its subjects, it may often be a duty to obey unjust laws, because of the greater evil to the community that would result from disobedience. In this spirit Catholics up to 1902 acted in paying rates for an education in which they could not conscientiously share: it is this spirit that is ignored to-day by the many advocates of resistance who are blindly loosing the bonds of authority by their reckless counsels instead of endeavouring to further their views by constitutional process.

**Is  
Democracy  
bankrupt?**

These preachers of rebellion are endangering not only the existence of democracy, which is, theoretically at least, the form of government we live under, but all forms of Government whatever. If the Insurance Act can be resisted with impunity, not because it is grossly and manifestly unjust to the whole community, wrong in principle and incapable of amendment, but because it was passed without the approval of some sections thereof, what future legislation can be made effective? If the majority in the four Irish counties that have assumed the name of Ulster may blamelessly reject the law establishing an Irish Parliament, may not the rest of Ireland reject with equal right the present arrangement? We are glad to say that some solemn warnings have been uttered by responsible men like the Archbishop of Canterbury and Professor Dicey regarding the encouragement of the "new anarchy." Democracy as a system of government is exposed to many drawbacks but it becomes impossible if discontented sections of citizens flatly refuse to obey the law in political matters. Such an attitude finds no support in Christianity, which recognizes behind civil authority, not a mere counting of heads, but the authority of God who has founded human society.

**The Hunger-Strike  
and  
Suicide.**

The same anarchical spirit reveals itself in even worse fashion in the immoral practice known as the "hunger-strike", which could only have been invented in a society which has banished from public life all thought of God and His rights. Secure in the sympathy of an emotional public, certain criminals refuse to take food as a protest against their imprisonment. The authorities, as in duty bound, resort to the painful and disgusting process of forcible feeding. They have no alternative, except allowing the penal law to be made nugatory by releasing prisoners on demand. If abstention from food is not mere bluff, it involves the intention of compassing one's own death, in other words, of committing the sin of suicide, which is also a felony in common law. Even an innocent person would not be justified in thus seeking his release, much less, then, criminals rightfully punished. Speaking objectively, we see no moral distinction between window-breakers or incendiaries and common thieves, and the law, which judges of overt action, makes none. All the more regrettable is it that those who administer the law should show themselves so weak as to release convicted criminals, not because of new evidence but solely in deference to popular clamour, before they have expiated their crime.

**The Working  
of the  
Trade Boards Act.**

"Having food," says St. Paul,<sup>1</sup> "and wherewith to be clothed, with these let us be content;" whence we may fairly argue that we should not be content with less. Yet many thousand workers in this land, the industries of which have come to be conducted as if God were *not* in His Heaven, have to put up with very much less—insufficient food, unclean and scanty clothing, inadequate shelter. And all Christians worthy of the name are asking themselves why this should be tolerated any longer. Christianity knows that pain and sorrow and sin are necessary features of our earthly probation, but it is all the more anxious that all mankind should be in a condition to profit, instead of being brutalized by these trials, that human beings should lead responsible human lives with reasonable opportunities of self-development. With this end, using in default of Christian influences which find no entry into the modern market, the slow and cumbersome method of State intervention, the conscience of the community some three years ago procured the passing of the Trade Boards Act, a measure for the fixing of proper wages, largely tentative and confined to certain specified industries. It is possible now to form some estimate of the results of this Act, the principle and operation and need of which have been lucidly explained in the C.S.G. manual—*Sweated Labour and the Trade Boards Act*—issued last year. In the current number of *Progress*, Mr. J. J. Mallon shows that the effect has been very great in raising the status of the least protected and therefore the worst sweated members of the working-classes, women and girls. It has not only, in the four trades to which it has been applied, raised the scale of wages, (in some cases 100%), but it has enabled the women workers to organize themselves and thus to form Trade Unions—the only protection left to the toiler deprived of the care of the Church—in spite of the hostility of employers who are apt to resent anything that limits their power of securing cheap labour. The inspection under the Act has had the further effect of collecting fresh evidence of the shocking insufficiency of women's wages in many trades, showing that their variation is due, not to any iron law of legitimate trade competition, but simply to the want of principle of many employers who often keep wages low in order to undersell their more honest and considerate competitors. Slowly though it works, the Trade Boards Act is one of the most hopeful agencies towards the establishment of a righteous industrial system that exists in this country.

Meanwhile, Catholics interested in social work would do well to keep on insisting that it is the *consumer* who is largely responsible for the iniquities of sweated labour,—a fact which even the well-meaning and conscientious are slow to realize. *Caveat emptor* has a fuller meaning than is generally assigned to the phrase. It may not be linen we are wearing out but human creature's lives.

<sup>1</sup> 1 Tim. vi. 8.

**Where  
Commercialism  
is unfettered.**

There is no Trade Boards Act in Putumayo, a rubber district about the head-waters of the Amazon under the nominal sovereignty of Peru. There we see the spirit of commercialism in all its naked atrocity, free from all check by Church or State. Before the English Factory Laws of the "forties" something of the same sort prevailed in these islands. There was no State supervision or regulation to control the lust of speedy gains through cheap labour: consequently there resulted, amongst other horrors, that cruelty to children which Devas, from the pages of the Parliamentary reports of 1842 and 1843, describes as "horrible, incredible, unparalleled even in the history of pagan slavery, and not exceptional such as in all social organizations must be expected as the occasional outbursts of corrupted nature: but general, normal, a matter of business and calculation;"<sup>1</sup> and Southey could declare in 1833 that "the slave trade is mercy compared with the factory system." That spirit is rife and rampant amongst us still, evading when it can economic legislation already passed, opposing doggedly all efforts to better the worker's lot, ignoring altogether the holy spirit of man which is the basis of all his natural rights. The Putumayo atrocities, affecting some poor Indians in the depths of South American forests, have stirred the public to generous indignation. The directors of the Peruvian Amazon Rubber Company will no doubt be pilloried as so many modern Neros, but the exploiting of the helpless worker at our own door we will not see. Some day, perhaps, investors who are not wholly given over to the worship of mammon will feel it their duty to inquire into what concerns their brokers have put their cash and how their dividends are earned: at present, that question hardly occurs to multitudes of Christians who believe theoretically that to defraud labourers of their wages is a grievous sin of injustice. There is much need that Catholics at any rate should realize that a certain amount of knowledge of industrial conditions, in the past as well as in the present, is necessary for the proper performance of civic and even of religious duties. We are bound to contribute our share to the well-being of the State that protects and fosters us, and there is no better way of doing so than by exposing and denouncing all forms of injustice.

**The Evangelization  
of  
South America.**

Although many non-Catholics are responding generously to the appeal for funds to establish a Catholic Mission in the Putumayo district as the one means of checking the iniquities practised there, certain of the Protestant missionary societies which profess to regard South America, white and coloured, as

<sup>1</sup> *Political Economy*, p. 533.



wholly sunk in irreligion have complained, in the *Times* and elsewhere, of being ignored. Yet, in spite of large sums of money expended and in spite of more questionable methods of propaganda to be mentioned presently, Protestant missionary enterprise in that Continent has everywhere proved a failure. The little sectarian weeklies record the usual miraculous conversions by Bible-distribution, but the fact remains that the vast population of the various republics remains either Catholic or heathen. Because of its remoteness and the consequent difficulty of investigation, and because of scandals here and there among the clergy, often traceable to the political conditions under which they are appointed, Catholic South America has long been the victim of indiscriminate slander on the part of non-Catholic evangelists. The Anglican Bishop of the Falkland Islands, for instance, who reckons five South American Governments within his diocese (!), being in want of £100,000 to prevent "half a continent slipping through the hands of the Anglican Church," writes:<sup>1</sup> "our chance among the natives is enormous. I am sorry to say that the Church of Rome is in a very sad condition morally, socially, spiritually and educationally." All this year the Bishop has continued to beg, but latterly he has frankly given up the old, ineffective, Apostolic method. He appeals now to the pocket through the pocket. Speaking<sup>2</sup> of "the arduous work I have undertaken for the religious and *commercial*<sup>3</sup> advancement of Great Britain on the West Coast of South America," "my case," he continues, "was summed up very tersely by the Chairman of the London Chamber of Commerce at a meeting held at the Mansion House quite recently. He said, 'This is the finest *commercial*<sup>3</sup> investment that traders of this country could make.' " The sentiment, thus cheerfully endorsed by the Anglican Prelate, suggests one reason why non-Catholic Missions are barren of spiritual results.

**The Church  
in  
Peru.**

The missionary-trader, to be sure, is a commoner phenomenon amongst the dissenting sects: so is, it must be owned, the calumniator of the brethren. We need not specify the gross and wholesale charges of immorality made against clergy and people by countless Protestant pamphleteers, but it may be useful to note that one of the grossest calumnies—a supposed Encyclical of Leo XIII. addressed to the Archbishop of Santiago in 1897 and denouncing the corrupt state of the South American Church—has finally been traced to its source and abandoned even by those who

<sup>1</sup> *Great Thoughts*, December 23, 1911.

<sup>2</sup> In a letter to the *Newcastle Weekly Chronicle*, March 16, 1912.

<sup>3</sup> Italics ours. The same mercantile spirit breathes throughout his latest appeal, in the *Church Times* for July 26.

for all these years have made capital out of it. But none of these scandal-mongers has thought fit to call attention to the genuine Roman document from the Sacred Congregation of the Council, wherein under date of March 23, 1904, the same Archbishop of Santiago was congratulated because "in so great a labour and in gathering in a harvest so abundant and so salutary he is aided by a clergy whose learning, piety, and zeal deserve his praise." Nor have we noticed them reproducing the testimony of a recent traveller in Peru, Mr. P. F. Martin, F.R.G.S., who in his *Peru of the Twentieth Century*<sup>1</sup> writes:—

I am not a Catholic in belief, and have no religious prejudice whatever, but I have seen so much real good effected by Catholic priests among the very poor and ignorant of the Indian races, and I have witnessed so many crass failures among their rivals . . . to improve upon their methods or to emulate their disinterested charity, that I cannot but regard the attempt to convert the Peruvian Indians from Catholicism to Protestantism as an act of unmistakable presumption and stupidity.

This work is mainly carried on by devoted members of the Augustinian, Dominican, and Franciscan Orders, which furnished the missionaries that accompanied the first Spanish conquerors. The Jesuits were expelled by Charles III.'s decree in 1769, but it is a mistake to assert, as some Catholic papers have done, that the Society is not now tolerated in the Republic, for, as may be learnt from the *Catholic Encyclopedia*, there are many Spanish Jesuits at present working both in Peru and Ecuador.

**The Eurasian  
Education  
Fraud.**

The shiftiness and dishonesty which marked the inauguration of a recent appeal for a Fund to improve the Education of the Domiciled Community in India continue to characterize the utterances of its chief promoter in England, Mr. H. P. K. Skipton. In an article in this periodical for November last year attention was called to the fact that this appeal was based on two species of falsehood,—the first, a *suppressio veri*, inasmuch as it was deceitfully implied that the money contributed would benefit the whole Eurasian community, whereas only non-Catholics, *less than half*, were intended to share in it; the second, a *suggestio falsi*, *sc.*, that the education given by the Catholic schools had the effect of making its subjects disloyal to the Empire. As the first lie was speedily exposed by Archbishop Aclen of Madras in the *Tablet* (June 24, 1911), by writers in the *Manchester Guardian* and notably by a series of articles in a Calcutta paper, the *Catholic Herald of India*, Mr. Skipton has latterly laid more stress on the second, which is equally base-

<sup>1</sup> E. Arnold, 1911.

less and much more malicious. In a despairing effort to stem what he impudently calls "the leakage of the Eurasian population into the Roman Church," illustrated by the fact that the Anglican Eurasians are 1,000 less, and the Catholic 12,000 more than they were ten years ago, Mr. Skipton, in a letter to the *Church Times*,<sup>1</sup> states, first, that it was not till 1880 "that the Roman Church entered the field as regards this [Eurasian] community," secondly, that "their [the Catholics'] schools and institutions are lavishly financed from Europe," and thirdly, that conversions to Catholicity "are brought about by methods which cannot be described as other than proselytizing" [obviously in an invidious sense]—all which statements are demonstrably false. Again he says—and notice the kind of evidence he adduces—"One hears of Roman Catholic clergy in India having more money for their work than they knew how to spend." One would like, as the *Tablet* appositely remarks, to have details as to the incomes of these opulent priests. But these are minor delinquencies compared to what this zealous evangelist has not been afraid to put his name to in an advertisement in the "Official Organ of the Indian Episcopate" which contains these slanderous words

Unless the public at home will help in the provision of  
Churches, Chaplains, and Schools,  
this Community will inevitably be absorbed into  
the Church of Rome, and, as a consequence, be  
denationalized and lost to the Empire.

By this time the public knows Mr. Skipton, but really, one might have hoped that the Indian Episcopate, composed of educated Englishmen, would refuse to authorize a gross insult of this sort, levelled not only against the two million Catholics of India but also the ten million that at home, in Canada and elsewhere have been amongst the staunchest upholders of the Empire. One cannot object to the zeal for education displayed in all this agitation, but it might at least be conducted with some regard to charity and truth.

**The Order  
of  
Deaconesses.**

Not long ago the Anglican Archbishop of Canterbury took part in a function organized to commemorate the jubilee of the revival—or as we should say more correctly—the institution of the Order of Deaconesses in the Church of England. This body owed its establishment partly to the general Protestant tendency to imitate the practices of the early Church, and partly to a desire to answer the reproach that the reformed religion afforded no opportunity for women desirous of leading the consecrated life. Thus the Deaconess exhibited at one and the same time Protestant fidelity to primitive usage and Protestant rejection of the superstition of vows. However, the Sisterhood movement in Anglicanism has gone on developing all the same, so

<sup>1</sup> July 12, 1912.

that the trouble is now to differentiate the two classes. The inclusion of married women amongst the Deaconesses and the express recognition of their right to resign their charges have probably prevented them from becoming absorbed into the religious communities, nevertheless, to judge by a letter in the *Church Times* for July 12, English Deaconesses regard their ministry as life-long, nay, they even consider that their "ordination" confers "character"! This if understood literally is, of course, a claim for the admission of women into the ranks of the clergy, which only extreme suffragists have hitherto ventured to assert and which is contrary to the 19th Canon of Nicaea, *viz.*, that Deaconesses are to be accounted as lay-persons. The claim is a curious little instance of the topsy-turvy state of doctrine in the Establishment: what corresponds to the *Ecclesia docens* therein says the office is temporary and may be laid aside. "No," say the recipients, representing the *Ecclesia discens*, "it is perpetual, because it confers a sacramental character." These good ladies, if their spokesman interprets their real mind, need a little acquaintance with history: their claim to sacramental ordination is an echo of the exaggerated pretensions of Deaconesses amongst the schismatic Syrians and heretic Nestorians who used to administer Holy Communion to nuns, anoint the sick and in many other ways obtrude themselves into the Sanctuary. It was the tendency to extravagances of this sort that led to the gradual extinction of the Office in the Church. Its functions are now more than adequately filled by the various active congregations of nuns and by associations of pious women, such as the Ladies of Charity, the Children of Mary, etc., in our midst.

**The need of  
Catholic Guide  
to  
Periodical  
Literature.**

The announcement that the *Oxford and Cambridge Review* is henceforward to be priced at a shilling without any alteration either in character and bulk of contents or in excellence of get-up is good news to all who have noticed the fearless stand for Christian principles which it has made from the first, and the variety of scholarly articles it has contained. This fact, together with the recent birth of other high-class journals amongst Catholics, noticed elsewhere in our pages, makes us long for the institution of some sort of catalogue of valuable papers affecting the interests of the Church which appear monthly or quarterly, but are soon again submerged under fresh waves of journalistic matter. We are aware that there is in preparation, under the auspices of the Catholic Truth Society, a "Handbook of Controversy," which aims at making known information on constantly recurring points of attacks against the Church contained in past issues of Catholic journals and other readily accessible sources; but from the nature of the case this enterprise must exclude current literature. If one of our ably-conducted

weekly journals were to set aside a column for a classified list of articles, treating of matters interesting to the educated Catholic which appear in such quantities in the Catholic periodical press in the British Isles, America, and even on the Continent, it would do a great and permanent service to the Church. Such lists, which would not exclude useful matter from the weeklies themselves, could be cut out, rearranged, and published yearly or half-yearly for the benefit of all readers and writers overwhelmed by the enormous literary output of the day.

**Malthus  
versus  
Providence.**

Most sociologists are agreed that, although economic and social causes, such as the cost of living, the craving for amusements, the spread of towns, late marriages, etc., are partly accountable for the all-but universal fall of the birth-rate in our day, the reason must be sought as well in the changed moral outlook of the modern world. When faith was still operative amongst men, trust in Providence was operative also. The absence of faith in God leaves men at the mercy of all sorts of illusions, such as that of Malthus who a century ago held up his bogey of an over-populated world before a sensual generation only too ready to grasp at any excuse for self-indulgence. Christianity teaches men not to take too anxious heed even of the morrow, but Malthusianism would have them provide for contingences hundreds of years ahead. And so man taking upon himself the government of the universe sets aside the command of the true Governor—"Increase and multiply and fill the earth." Last year, according to the annual report of the Director of General Statistics, quoted in the *Revue Pratique d'Apologetique* for July 15, there were nearly 35,000 more deaths than births in France, the lowest figure yet reached, although the number of marriages was greater than the previous year. The number of births had decreased in eighty-three out of the eighty-six Departments. As usual Brittany and the North and East are proportionately more productive, whilst Burgundy is on the way to total depopulation. Again, Germany, which started equal with France half a century ago and is now about twenty-five millions ahead in population, has realized that its rate of increase is lessening, and has begun to investigate causes. Then no doubt will follow such remedies as those applied without success by the pagan Romans, taxes on bachelors, remission of taxes for parents of numerous families, maternity grants, and so on. And once more it will be found that Christianity is the only sure remedy for this as of all other moral diseases that afflict the body politic. God's institution of marriage, used in accord with God's moral law, will best promote the welfare both of the individual and of the State. Our Creator may surely be trusted to see that His earth does not suffer from over-population.

## Reviews.

### I.—TWO QUARTERLIES.<sup>1</sup>

WE have not yet offered any detailed welcome to our new Irish contemporary, *Studies*, which has just brought out its second number. Its fuller title, "An Irish Quarterly Review of Letters, Philosophy, and Science" indicates the character of the subjects which are to come within its range, and the "Foreword" to the March number declares its relation to the newly-constituted National University of Ireland. "Irish Scholarship," it says, "has for centuries suffered under many disabilities; among their results may be reckoned the limited provision of publications in which the results of research and original thought could find expression, in harmony with the religious and national characteristics of our country." But new University arrangements, though falling short of what a country so predominantly Catholic had a right to expect, "afford a good basis for progress in many fields of thought and research," and now that the National University has got into good working order, the time appears to the projectors of *Studies* "a fitting one for an effort to produce a Review which would give publicity to work of a scholarly type, extending over many important branches of study, and appealing to a wider circle of cultured readers than strictly specialist journals could be expected to reach." The editing of this new Review rests with a Committee, the chairman of which is Father T. A. Finlay, M.A., Professor of Political Economy in University College, Dublin.

That a Review on these lines can supply a real want does not need proving. Within the last few decades many well-qualified Catholic writers have come to the fore in England and Ireland, and many more on the Continent. They have put quite a new face on the vindication of Catholicism, both as a religion and as a habit of thought well able to take its share in grappling with the intellectual questions of the day, from their secular as well as their religious side. Owing

<sup>1</sup> (1) *Studies: an Irish Quarterly Review of Letters, Philosophy, and Science*. Dublin: Gill & Son. Price, 2s. 6d. net. (2) *The Irish Theological Quarterly*. Dublin: Gill & Son. Price, 2s.

to the paucity of our numbers in the ranks of the educated classes, it has been difficult to keep up Catholic periodicals specially devoted to such subjects, whilst in non-Catholic periodicals it is seldom possible to discuss them entirely from a Catholic point of view. If *Studies* can, as it proposes, help us in this way, it will be doing a great work, and, if at the same time the new University can train up a body of readers prepared to welcome such work, as well as writers who can undertake it, we may hope much for the general good of our cause from so improved an instrument of Catholic action.

It takes time to judge how far a Review is capable of fulfilling the expectations it raises in its prospectus, but the two numbers which are so far in hand are most creditable. Some of the writers are already known to us, but the majority, to us in England at all events, are new names. It comes upon us, therefore, as an agreeable surprise that there should be so many promising writers whose services the Editorial Committee of *Studies* can command. The subjects of the articles in these two numbers are of varied interest, and are treated with a freshness and insight, and good literary quality, which makes them pleasant and instructive reading. It seems invidious to single out particular articles when the quality is so consistently sustained throughout, but we may mention Mr. Baylis's "Some Types of Irish Characters," Father Gill's "Electrical Theory of Matter," Mr. O'Neill's "Legend of the Hermit and the Angel," Father Rahilly's "Meaning of Evolution" and "In Reality," Mr. Arkins's "Commercial Aspect of the Irish Penal Code," Father Gwynn's "Intolerance of a Church," Father McKenna's "Educational Value of Irish," as illustrative of the diversity of the subjects handled. A Bulletin, summarizing the most recent literature on some subject or subjects within its purview, is a feature in the Review, the first number having one on "Recent Literature on the relations of Soul and Body," the second one on "The Classical Associations and Classical Teaching." Several columns are given to reviews of books.

Save by way of exception it has not been the custom of THE MONTH to comment on other periodicals, but, whilst welcoming the *débüt* of *Studies*, we may take the opportunity of expressing our good wishes to another meritorious Irish periodical, that is to say, the *Irish Theological Quarterly*.



This, indeed, is not quite new, for it is now in its twenty-seventh number. As *Studies* represents the Catholic Graduates of the National University, so the *Irish Theological Quarterly* represents the venerable College of Maynooth, and is edited by five of its well-known Theological Professors, first on the list of whom is Dr. MacRory. This Review confines itself, with rare exceptions, to theological subjects (taking the term theology in its broader and more generally accepted sense); and on these it speaks with the weight attaching to theological experts. Thus we find in the April number for the present year articles on "The Supernatural," by Dr. Toner; "The Economics of a Florentine Archbishop," by Father Bede Jarrett, O.P.; "Some Forms of Monism," by Dr. Coffey; "Faith and Probability" (in reference to Cardinal Newman's views on the question), by Father P. Ford. And in the July number we find some good articles, *e.g.*, those on the "Genesis of Present Industrial Conditions," by Father J. Kelleher; on the "Validation of Marriage," by Father E. J. Cullen, C.M.; and on "Theological Literature during the Investiture Struggle." The July number contains also an article by Father M. Power, S.J., in which a very learned endeavour is made to prove that in Luke ii. it was not His Mother and St. Joseph who failed to understand why our Lord should have remained without their knowledge in the Temple, but the bystanders to the dialogue. The attempt is ingenious and illustrated by much scholarship; still there remains the hard fact that of these supposed bystanders there is not a word of previous allusion to suggest that the pronoun "*they* (understood him not)" refers to them.

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## 2.—THE CATHOLIC ENCYCLOPEDIA.<sup>1</sup>

As the present volume, the first of this year, has been published for two or three months, it would seem still probable that the end of 1912 will see the end of this great enterprise, a consummation devoutly to be wished by the thousands of writers who have come to regard the *Encyclopedia* as a valuable and trustworthy guide through the mazes of Church history, doctrine and practice. There is a great deal of interesting and instructive matter in the volume before us. It opens with a theological article on Revelation, by Father Joyce,

<sup>1</sup> Vol. XIII. Revelation—Simon Stock. London: Caxton Publishing Co. Pp. xv, 800. Price, 27s. 6d. 1912.

S.J., in the course of which Newman's theory of development is vindicated from the charge of unorthodoxy. Other important papers in the same category deal with *The Sacraments*, by Professor Kennedy, O.P., of Washington (20 cols.), a learned and exhaustive article in which the discussion as to the nature of the Sacraments as causes of grace is very clearly set forth with the judgment—*lis est adhuc sub iudice*: *Sacrifice* by Dr. Pohle, of Breslau (25 cols.), a positive treatment of the subject, with elaborate bibliographies; *Scripture* (11 cols.), from the capable hands of Father Maas, S.J.; St. Paul's *Epistle to the Romans* (14 cols.), by Father Merk, S.J., of Valkenburg; *Semi-pelagianism*, *Septuagint*, and others of less moment. Liturgy is represented by a very full treatise on *Rites*, by Dr. Fortescue (17 cols.), which is supplemented by accounts of the different *Rites of the Religious Orders* and the development of the *Oriental Rites in the United States* (17 cols.), by Mr. A. J. Shipman, between which and Dr. Fortescue's there is a certain amount of repetition. In the historical article on *Russia* (90 cols.), which is by far the longest in the book, a large space is again given to the liturgy of the Orthodox Church. The important historical question of the "Chinese Rites" is treated in the life of *Ricci*. Professor Henry, of Philadelphia, continues his interesting account of the *Breviary Hymns* as they occur alphabetically: one would have preferred to have all these in one article. Not many questions of Catholic philosophy occur,—*Scholasticism* itself is briefly but adequately described by Professor Turner, of Washington, and we have articles on *Scotism* and *Rosminianism*. Amongst unorthodox systems we have *Ritschlianism*, but Schleiermacher is not thought worthy of mention. The volume is especially rich in historical subjects. The *English Revolution* of 1688 and the *French Revolution* are treated at length, as also the enactment and results of the *Roman Catholic Relief Bill* in England and Ireland in separate articles. The recent History of Mgr. Ward should be added to the bibliography of the former. Father Thurston describes the discreditable birth and career and the welcome death of the *Royal Declaration*. Under *Schism*, after the general article, come the *Eastern*, by Dr. Fortescue, and the *Western*, by Canon Salembier, of Lille. The *Massacre of St. Bartholomew's* is excellently treated by M. G. Goyau. In biography also there are many important names—*Ricci*, the astronomer, *Schall*, the mathematician, *Richelieu*, *Rubens*, *Roger Bacon* (why not under

Bacon?), *Rosmini*, *Savonarola*, with Fra Bartolommeo's wonderful picture, *Secchi* and *Shakespeare*, in reference to his religious belief. *Rome* naturally occupies a large share of the volume (26 cols.), being treated mainly topographically, and including descriptions, and in many cases illustrations, of the chief churches, with a brief synopsis of the city's romantic history. Things Roman—*Roman Colleges*, *Roman Congregations*, *Roman Curia*—come in for careful and lengthy treatment. This volume under *S* takes in all the places and institutions of importance which are known by saints' names. The chief geographical-historical essays are *Russia*, *Scotland* (35 cols.), mainly by the Rev. Sir D. Hunter-Blair, *Sicily* and *Saxony*. We learn that the State of *Rhode Island*, which had about 1,000 Catholics a century ago, now contains 200,000, four times as many as all other denominations put together. Points of special interest in Catholic devotions are treated under *Rosary* (Father Thurston), *Sabbatine Privilege*, *Scapular*, *The Holy Shroud*, *Santa Casa*, in the treatment of all which due regard is paid to the requirements both of piety and the historical sense. An especially valuable article is that by Father Hagen, S.J., of the Vatican Observatory, on *Science and the Church* (21 cols.), which treats with admirable clearness the relations between ecclesiastical authority and the claims of intellectual freedom. The ethical and juridical questions involved in the "sigillum"—*the Seal of Confession*—are discussed in a long article (31 cols.), with reference to the legislation of various countries. Finally the rather meagre treatment accorded to "Education" in Vol. V. is more than atoned for by the sixty-six columns on *Schools* by various authors, which would have been the clearer if preceded by a short scheme of contents. We should like to have seen in the opening historical sketch some refutation of Mr. Leach's depreciation of monastic schools in England. Some want of proportion also is observable in the course of the article. For instance, a detailed synopsis of the "Religious Institutes Engaged in Teaching in Ontario (1911)," is given, but nothing similar in the educational treatment of other more important countries.

Nothing more need be added to show that Vol. XIII. falls behind none of its predecessors in interest and variety. There are too many signs of over-hasty proof-reading, and the list of *Errata*, which we trust is in preparation, will receive a substantial increase. But we have noticed nothing which obscures or falsifies the sense.

**3.—CHRIST'S TEACHING CONCERNING DIVORCE.<sup>1</sup>**

The Catholic Church has always maintained that for no cause whatever can a marriage between baptized persons duly performed and consummated be dissolved either lawfully or validly. Yet our Lord's words in Matt. v. 31, 32 and Matt. xix. 9 ("Whosoever shall put away his wife except for fornication and shall marry another commits adultery, and he who marries one put away commits adultery") do seem at first sight to allow of one exception to the otherwise all-excluding rule; and so they have been generally understood among Protestants and even among the Oriental separatists. The Catholic theologians and exegetes have always solved this apparent conflict between the Church's teaching and these passages in St. Matthew by contending that the excepting clause refers to the "putting away" only, and not to the re-marrying; in other words, that St. Matthew's words are meant to declare two things: (1) that a man cannot even lawfully put his wife out of his house, save in the case of her having sinned by conjugal infidelity; (2) that a man who attempts to re-marry whilst his previous wife is still living, whether she has sinned in this way or not, commits adultery. It is Dr. Gigot's merit that he brings out the exegetical soundness of this contention more convincingly than any other writer we know of.

In several passages in the New Testament the indissolubility of the marriage bond is affirmed without any qualification whatever, namely, in Mark x. 2-12, Luke xvi. 18, 1 Cor. vii. 10, 11, Rom. vii. 2-3. This creates a presumption that Matt. v. 31, 32 and xix. 3-12 are not to be understood differently. Moreover, of the two passages in St. Matthew, the first, if we consider it by itself, and not in the light of the later passage, does not really create a difficulty. Its two statements are (1) "that any man who puts away his wife, unless she has been guilty of fornication, makes her commit adultery," that is to say, becomes responsible for her sin of adultery should she attempt to re-marry, a responsibility which he would not have incurred had he been justified in putting her away by her infidelity to him: (2) in any case she is not free to re-marry and any other

<sup>1</sup> *Christ's Teaching concerning Divorce in the New Testament. An exegetical study.* By the Rev. Francis E. Gigot, D.D. New York: Benziger Brothers. Pp. 282. Price, 6s. net. 1912.

person attempting to marry her commits adultery. What then about Matt. xix. 3-12? In this passage we learn that some Pharisees, who had probably heard of this strict prohibition of divorce in Matt. v. 31, 32, came up to question Him and, if possible, entangle him in some opposition to the legislation of Moses. First they ask "Is it lawful to put away one's wife for every cause?" They had in mind the traditional understanding of the Mosaic legislation which prevailed in their Rabbinical Schools, for in these the words of Deut. xxiv. 1-4 were assumed to mean that a man could fully dissolve his marriage with his wife, and leave both her and himself free to re-marry, by giving her a written Bill of Divorce, providing he found in her some indecency (literally "the nakedness of a thing"). There was however this difference between the two schools of Hillel and Shammai, that the latter school took the stricter view that "some indecency" meant that the repudiated wife had been guilty of fornication, whilst the former school took the laxer view that any defect in her person or conduct which caused the husband displeasure sufficed for repudiation.

The Pharisees in Matthew xix. 3 put their question as if they were asking Him to decide between Hillel and Shammai. Our Lord's answer in verses 4 and 6 is by recalling attention to the intrinsic nature of marriage and the divine words, which in view of this from the very beginning of the race forbade divorce absolutely and for all time. Up to verse 7, therefore, the Gospel of St. Matthew is at one with all the other Scriptural references to the firmness of the marriage bond. In verse 7 the Pharisees press their point by asking, "Why Moses commanded to give a Bill of Divorce and to put away." The very question shows that they understood Him to forbid divorce altogether. In verse 8 He replies that Moses tolerated men putting away their wives by going through a formality tending to deter rash action, but He distinctly does not say that Moses tolerated re-marriage after thus putting away. We come now to verse 9, and here, too, at least in the second clause, the prohibition of re-marriage is absolute; in every case if another man attempts to marry one put away he commits adultery. It follows that in the first clause of this verse the meaning must be consistent with the absolute prohibition in the second. But this can only be if the first clause means that the man makes himself responsible for her subsequent misconduct if he puts her away without the justification of her infidelity,<sup>1</sup> and commits formal adultery if he

<sup>1</sup> Matt. v. 32.

re-marries during her life. It is undeniable that the construction is involved, but that this is the meaning intended is certain because it is the only meaning consistent with the context and the parallel passages. And that this is how the Apostles themselves understood Him appears from the conclusion they drew, "If so be the case of the man with the wife it is not expedient to marry." They could hardly have so spoken had they understood Him to say that re-marriage was only possible in the case of the wife's misbehaviour.

Dr. Gigot fortifies this inference by some further considerations, but this gives its substance. From the point of view of literary style objection might be taken to so much repetition of the arguments and the quotations, but, in an important subject, it is a fault on the right side.

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#### 4.—JOHN HUNGERFORD POLLEN.<sup>1</sup>

This Life of the late Mr. John Hungerford Pollen has been written by one of his daughters, and is introduced in a short Preface by his widow, who mentions that the writer, while hesitating, was encouraged to publish it by the judgments of some friends, one of whom describes it as a work "as remarkable in itself as it is reflective and reproductive of its subject." Few will be the readers who, after perusing it, will not associate themselves with this verdict. It is a biography which we could ill afford to lose for many reasons. Mr. Pollen's long life covered the first period of the Oxford Movement from its commencement to the critical time when so many of its distinguished members went off to seek in Catholicism the logical issue of its principles; it covered also the half-century that followed, during which English Catholicism came forth from its hiding-places and attained a remarkable expansion, entering once more into the general life of the country; or, if we regard Mr. Pollen from the other side of his activity, his life covered a long period which was also a great period of achievement for British Art. In all these movements of thought, religious and æsthetic, Mr. Pollen, though not himself a leader of first rank, was in the

<sup>1</sup> John Hungerford Pollen (1820—1902). By Anne Pollen. With Portraits and Illustrations. Pp. x. 396. Price, 15s. net. London: John Murray. 1912.

counsels of the leaders, and took a notable part in their work. He entered at Oxford in 1838, when Newman's influence was at its height, and he was won over by it to a sympathy with the new ideal of reviving the Catholic faith and practice in the English Church. He did not, till long after, become personally known to Newman, but he made many friends among those who were destined to become known, Walter Kerr, Hamilton, Hope Scott, Edward Meyrick Goulburn, Penrose Forbes, Roundell Palmer and his brothers, Beresford Hope, Richard Church, William Beadon Heathcote, and presently with Dr. Pusey and Keble. In 1846, he became an Anglican clergyman, and began his clerical life by helping his friend, Mr. Heathcote, in the administration of an Oxford parish. In 1840 began the first act in what the biographer calls, not inappropriately, the "Drama of St. Saviour's, Leeds." Dr. Hook had just been appointed Vicar of Leeds, and, distressed at the shocking conditions of life which he found prevailing there, had conceived large schemes for its regeneration. Dr. Pusey, a friend of Hook's, whilst concealing his name under an anonym, built and endowed the Church of St. Saviour's, that it might afford an experiment of the practical working of High Church principles. Dr. Hook and Bishop Longley had, in the first instance, invited this experiment, but as luck would have it, just when the new church was ready for dedication, the news of Newman's conversion came like a thunderbolt on these timid persons, who had no strength to withstand the popular outcry that Tractarianism was Romanism in disguise. But Dr. Pusey, who held the advowson, stood firm, and a succession of devoted High Churchmen stood by him, among whom, after 1847, was Mr. Pollen. They had to work under the Bishop's and the Vicar's displeasure, but they won over the poor to an admiration of their devotedness, especially during the cholera year, of which Mr. Pollen wrote an account in his vivid style, but minimizing his own heroic share in tending the stricken victims. His visits, however, to St. Saviour's were never more than intermittent, when he could be spared from his duties at Oxford, and eventually Bishop Longley inhibited him from all further ministrations in his diocese. Still it had been a stage in the course along which the Kindly Light was leading him. It did not bring him at once to full conviction, but there were other disillusionments to come, as from the decision in the Gorham Case and from the con-



trast which several visits to the Continent forced upon his notice between the resistance of the Anglican system to all attempts to Catholicize it, and the easy responsiveness to Catholic teaching of the Catholic population. It was in 1852 that he finally broke with Anglicanism; and on October 20th of that year he was received into the Church at Rome by the Archbishop of that See.

Throughout his Catholic life he took a quiet but active part in many good works, which caused him to be "sadly missed" when death called him away in his eighty-third year. And he set during all these years the truest type of a Catholic layman, "a militant Catholic," in his own uncompromising practice of his faith, yet without any tiresome aggressiveness in the assertion of it. His daughter might well have enlarged on his Catholic activity in many chapters, but she has preferred to condense all, and she has done it effectually, in a single concluding chapter. The reason seems to have been that she might include what was necessary to portray him as what he was in the art-world, for it is this which takes up what we may call the second half of the book. Already in his Anglican life his artistic tastes and capacities had found exercise. He had decorated the roof of St. Peter-le-Bailey at Oxford, and the roof of Merton College Chapel. These had been greatly admired, and brought him into relation with many artistic friends, as William Morris, Rossetti, Burne-Jones, Millais, and Leighton. His conversion to Catholicism made it impossible for him to look for Anglican preferment, and he determined to fall back on his artistic gifts for the making of a livelihood. Circumstances seemed to point this out to him. His acceptance of the office of Art Professor at the new Catholic University, to which he was invited by Newman, led to his becoming the architect of the much-admired University Church at Dublin. It was in the Byzantine style, for which Mr. Pollen had a special affection, and in this respect may, perhaps, in some measure, be credited with the parentage of our Westminster Cathedral, for which later, on being called in with others to advise, he was strong in recommending Bentley for the architect and Byzantine for the style. It is impossible in this notice even to summarize his manifold work as a decorative artist and as an architect, during the period from 1860 onwards when he made this his profession, but such a summary, with many interesting illustrations, may be found in

the Life. One thing at least should not be left without mention, for it was to him, by reason of his appointment to be Assistant Keeper of the Victoria and Albert Museum (as it is now called), that the task was entrusted of discovering and selecting in great part the treasures which formed the original nucleus of our great national collection of objects of art and craft; and it is to him too that we owe the descriptive handbooks of the South Kensington Museum. But one must not estimate the subject of this Life merely by his achievements, striking and manifold as they were. He was an art critic as well as an artist, and there seems ground for the writer's estimate of him in this respect. "He may be claimed," she says, "as a pioneer; for, if much of what he said is now generally assumed, it was then novel even to an educated public."

What, however, adds a special character to this biography is that his daughter has been able to quote so much and so well from her father's journal. "Art," he says in one place, "selects salient points . . . seizes a dramatic situation." It is just this which characterizes his journal. It comments on men, on things, on scenes from nature and life, and sometimes on opinions. But it is always brief and concise, and yet expressed in words that always convey vividly the "dramatic situation." Moreover, it is full of discerning appreciations and criticisms by one who had inner knowledge, which makes it a valuable adjunct to our other sources of information for the religious and the art history of the nineteenth century. The letter from an old friend, Sir George Birdwood, in the Appendix, is very helpful as a testimony to the nature and worth of Mr. Pollen's work.

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### 5.—GIUSEPPE MAZZINI.<sup>1</sup>

We cannot read Mrs. Hamilton King's reminiscences of Mazzini without being reminded of St. Augustine's classic phrase, *causa non pœna facit martyrem*. For a man to lead a life of hardship and peril, to be poor, laborious, and self-sacrificing, faithful to his friends, and enthusiastic for his country, does not necessarily make him worthy of our esteem. In the service of "the least-erected spirit that fell," men

<sup>1</sup> Letters and Recollections of Mazzini. By Mrs. Hamilton King. London: Longmans. Pp. xlii. 140. Price, 5s. net. 1912.

perform prodigies of self-denial and rival the greatest ascetics, but no one thinks of canonizing misers. So in forming a correct estimate of Mazzini's character, we must determine first whether the great object to which he devoted his life was unselfish; secondly, whether, if so, it was at least ultimately referable to the end for which he was made—the service of his Creator; and lastly, whether the means he used to further his projects were never really wrong in themselves. These criteria, of course, are much too detailed for the world at large, which deprecates any too close scrutiny of motives or ideals in regard to its heroes,—witness the contemporary eulogies passed upon that corrupt and selfish degenerate, Jean-Jacques Rousseau,—but they form the only standard for the Christian. With regard to the first, we may readily agree with Mrs. King, that Mazzini was not a self-interested schemer: he was by far the most honest, as far as records go, of his associates: at several points of his career he might have provided for himself handsomely, had he been willing to forswear his ideals. In respect to the second point, his devotion to the cause of the freedom and unity of Italy, we may again grant that he saw it in the light of sacred duty, and in some dim way thought he was advancing God's Kingdom, however grotesque in the light of the career of United Italy such a conception may now appear to us. It is when we come to the third point that we find ourselves wholly out of sympathy with Mrs. King's enthusiasm. From the first, Mazzini adopted means towards his end which morality condemns. He gave up the practice of Catholicism and joined the "Carbonari," a Freemason sect, which did not stick at assassination to achieve its end: he spent his whole life in organizing conspiracies against established Governments in order to achieve his political ideals. Even his apologists admit that he encouraged Gallenga to assassinate Charles Albert, after the Genoese executions.<sup>1</sup> And when one considers all the treachery, lying and crime that went to bring about the Italian revolutions, when one remembers Cavour's own admission—"If we had done for ourselves the things we are doing for Italy, we should be great rascals"<sup>2</sup>—when one realizes that not only temporal sovereignties were

<sup>1</sup> Bolton King, *Life of Mazzini*, p. 166. Mr. King also allows that Mazzini commissioned Orsini to find men to surprise and kill the Austrian officers at Milan as the first step towards an insurrection.

<sup>2</sup> Quoted in Trevelyan's *Garibaldi and the Making of Italy*.

overthrown and despoiled but the Sacred Patrimony of the Church herself, and that Mazzini was to a large extent the inspiration of all this organized robbery, one cannot fail to see that, by a curious perversion of the moral sense, he had come to set the attainment of his designs above the claims of truth and justice. Such self-hallucination is common enough in history, and unfortunately it also affects those who champion the equivocal heroes who are its victims. Rather than confess any flaws in their idols, they are ready to derogate from the eternal laws. Thus polemical exigencies have compelled Protestants to appraise the proud and sensual Luther as a saint—to a permanent abasement of the moral ideal in Protestantism,—and thus we find Mrs. King speaking of *her* hero as follows:<sup>1</sup>

He had laid aside the formulas of any creed and *walked alone with God in a region above them*. It may be a matter of regret that he was not a practising Catholic, but if he had been *he would have been fettered*, and could not have preached *so freely* the universal brotherhood of Humanity.

Thus when it becomes a question of Mazzini's glory as this biographer conceives it, the Catholic Church and her divine ideal must take a second place! On the same page we are told,—“he had a fervent devotion to the person of Jesus Christ, without, however, I believe, recognizing the Incarnation.” in which case his devotion had no more spiritual value than Mrs. King's has towards himself. Elsewhere we learn<sup>2</sup> “he was much less heterodox than many Catholic Modernists”—let us remind Mrs. King that there are no such persons as Catholic Modernists, although there are, unfortunately, several Modernists who once were Catholics, but now have lost all claim to that title, and are, in the eyes of the Church, patient though she be, as the heathen and the publican. A greater service would have been done to Mazzini's memory, if less exalted claims had been made on his behalf, if it had been shown how much better he was than his associates, how much purer in motive and in life, albeit often self-deluded into pursuing what to some extent were worthy aims by unworthy means. Apart from this defect the book may be read with interest, for it is a very human document, explaining what to Catholics often needs explanation, *i.e.*, how the attack on the Church in the mid-nineteenth century could be

<sup>1</sup> P. 126. Italics ours.

<sup>2</sup> P. 140.

regarded with enthusiasm almost as part of a divine crusade by so many excellent people. That Mrs. King, like so many others, was swept away by this lofty misconception is a tribute to her early zeal for what seemed to be true and noble; that she still feels the influence of that misconception, through her affection for the great protagonist on the anti-Catholic side, is a tribute to the strength and loyalty of her friendship.

#### 6.—POPULAR RETREATS.<sup>1</sup>

The need of "a dose of calm" to allay the restless spirit of the age, the want of a background to life against which to set in their true light the social and moral evils of the day, the necessity of a high ideal to lift us above the sordid materialism which surrounds us, these are all fulfilled by a few days spent in quiet meditation on the end of man and the love of God.

As Father Plater's book shows, the retreat movement has become widespread and very successful on the Continent. Large retreat houses for men exist in Belgium, Holland, Germany, France, Spain, and Italy; whilst America and Canada have joined in the propaganda. Thousands and tens of thousands pass through these houses each year, each unit acting as a centre for good in his special sphere of life. The retreats are for all classes, labourers and artisans, doctors and lawyers, clerks and typists, employers and employees. Further, the women and children have their own specially organized retreats, and there is no more effective means of stemming the tide of irreligious socialism than by planting the seeds of Christian doctrine and right principle into the minds of the young. In the case of men or women, young or old, the social influence of retreats has been most noticeable, and the chapter in Father Plater's book devoted to such results is one of the most interesting. The story of the establishment of the Confraternity of "Our Lady of the Factory" shows that both employers and employees have much to gain by the practice of retreats.

The same good work of retreats is being organized in England. The nuns of the Cenacle have retreat houses for women and children in London, Liverpool, and Manchester;

<sup>1</sup> *Retreats for the People. A Sketch of a Great Revival.* By Charles Plater, S.J. With a Preface by the Bishop of Salford. London: Sands and Co. Pp. xvi. 293. Price, 5s. net. 1912.

the Jesuit Fathers cater for the spiritual needs of men at Romiley, in Cheshire, at Thornbury, near London, and again in Northumberland. Almost every convent of any dimensions arranges what are popularly termed "retreats for ladies." These also might be made valuable from a social point of view, without interfering in any way with the sequence of the Ignatian Exercises. However much this may be "the age of the laity," the practical success of the retreat depends very much on the clergy. There are, however, still some old-fashioned directors who have not yet realized the needs of the present time due to the utter change from the manners and habits of past generations. Women now have other things to do besides dressing, painting, or arranging flowers; many are bound to go out into the world of work whether they desire it or not. The age of liberty is on them and they need strong bulwarks to guard them against the dangers of a licentious and over-civilized world. What better bulwarks than Christian social principles and work for their neighbour for the love of God? It is the age of the laity! Yes! but the age of the clergy too. Union in ideals and co-operation in activity between the two classes were never more necessary than to-day, for the ideal is the rebaptizing of civilization.

That religious is the backbone of true social work is, among Catholics at any rate, an accepted fact, but many of us do not fully realize that social work is the modern fulfilment of the precept to love our neighbour. Some imagine that social work is synonymous with blue-books and committees, that it is the thin edge of the wedge of Socialism, and a coquetting with the "democratic tendencies of the age." To such folk a spiritual retreat, which makes a point of strongly emphasizing the spiritual nature of social work and the need of an increase of social labourers in Christ's harvest of souls is something so new-fangled as to be utterly deprecated. Father Plater's book should do much to efface these false impressions. As he says:

Nor is the Catholic blind to the social value of the retreat, for he knows how closely social questions are connected with religion. Moreover, our social duties have been assigned to us by God, and the Catholic faith, which gives us the highest motives for promoting social reform, gives us also the principles upon which alone it can securely be conducted. More than this, it impresses upon men the qualities without which such reform is impossible.

Father Charles Plater has especial qualifications which fit him to write this book. A religious and a profound student of sociology, he has spent much time in visiting retreat houses on the Continent as well as in England, and is able to give first-hand evidence of their value in the propaganda of Catholic Social Reform.

### 7.—THE CURIA IN THE MIDDLE AGES.<sup>1</sup>

M. Clergeac being engaged in establishing the chronology of the Archbishops, Bishops, and Abbots of the ecclesiastical province of Auch, had to examine among other documents the *Archivio di Stato* at Rome. The series of thirty-one volumes of *Obligazioni per comuni servizi* was thus brought under his notice, especially that portion of it which refers to the fifteenth century and the beginning of the sixteenth. When his chronological work was completed he was attracted by this other subject, and the present volume is the ultimate result of his further researches. Dr. Gottlob has written on these service-taxes in the thirteenth century,<sup>2</sup> and Drs. Kirsch, Baumgarten, Göller, and Père Berlière have had occasion to treat of their history in the fourteenth century, in their several works on the Apostolic Camera and the Camera of the Sacred College. M. Clergeac saw his way to supplement the work of these his predecessors by a book dealing with the fifteenth and sixteenth centuries. He had for his documentary material, in addition to these registers of Obligations in the *Archivio di Stato*, which offered an almost unexplored field, the means of controlling and completing their *data*, in certain other documents to be found in the Vatican Archives, such as for the fifteenth century the *Diversa Cameralia*, and the *Obligaciones et Servitia* of the Sacred College, and for the sixteenth century the *Acta Consistorialia Vice-cancellarii* and the *Acta Consistorialia Camerarii*, together with many other documents of various kinds in various libraries, of which he gives in his Introduction a careful bibliography.

This volume will serve to complete our knowledge of a financial system which has exercised an important influence

<sup>1</sup> *La Curie et les Bénéficiers consistoriaux. Étude sur les communs et menus services 1300—1600.* Par A. Clergeac. Secrétaire de l'Archevêché d'Auch. Paris: Picard et Fils. Price, 7.50 fr. Pp. x. 316. 1911.

<sup>2</sup> *Die Servientaxe im 13. Jahrhundert.*



on the history of the Church, but the details of which until recent times have been very imperfectly understood. That the Popes needed an enormous exchequer, especially in the medieval period, must be apparent to any one who will reflect for a moment on the necessary expenses which its world-wide administration carried on often in the face of the gravest difficulties. To meet these expenses she had revenues of her own from the *patrimonium Petri* of which we find frequent mention in the Life of St. Gregory the Great. There were also benefices that in course of time grew rich, which they could confer on those whose services they needed for many departments of their administration. But, in proportion as circumstances necessitated an ever-increasing centralization of administration, these departments came to require a more numerous and elaborately developed *personnel* with a corresponding increase of cost. Then on the other hand the devastation caused by the fierce and prolonged wars which characterized the Middle Ages fell very heavily on the Church. Particularly was this the result of the wars between the Papacy and the Hohenstaufen Emperors, the Wars between England and France, and again of the Crusades, of the exile of the Papacy to Avignon, and of the Great Schism. To these sources of expense must of course be added others, which came from the confiscation, by temporal governments, the covetousness of prelates whose chief aim was to enrich themselves at the Church's expense, and the rapacity of the official tribe which got beyond control. The Popes had a perfect right to draw upon the Bishops and Abbots, the clergy and people of the world, for contributions to meet expenses needed for the good of the Church as a whole, nor are they blameworthy for establishing a general and definite system of taxation, to the inclusion of payment for the maintenance of the army of officials by those who required their services. Indeed the system still prevails and always must prevail, as long as a tribe of dignitaries and officials are needed who have not found the secret of living on air. The abuses, however, which so discredited the system in the past, have long since been reformed, and the expenses reduced under the constraint of hard experience. But for ages this system struck deep roots, having defied the efforts of reforming Popes.

In his first chapter M. Clergeac gives a short historical account of the origin and vicissitudes of this system of Papal taxation, leading up to the period which specially interests

him. In the rest of the book he deals with the details of the system in the developed form it attained during the two centuries in question. Even when we have made due allowance for the medieval preference that the payment of services rendered by officials should be paid by fees and not by salaries, the system looks very unsatisfactory to modern eyes. In the first place there was what were called "the common services" to be paid by those promoted to consistorial benefices, that is, to benefices the collation to which was by the Pope in Consistory with the consent of the Cardinals, as were all Bishoprics and the more important Abbacies. The "common services" were paid, not only on occasion of and in view of substantial appointments to consistorial benefices, but also in respect of the appointment of administrators or commendatories, or coadjutor Bishops. These common services were divided into two parts, the larger part going to the Apostolic Camera, the smaller to the College of Cardinals. It seems difficult to determine the exact amounts, which were proportioned to the value of the benefice that was being collated; but M. Clergeac brings together a number of particular cases which we must pass over as too complicated. Previously the portion accruing to the Apostolic Chamber was disposed of according to the will of the Pope, but from the time of Sixtus IV. it served to pay the functionaries of the Curia, for that reason called *Officiales de communi participantibus*. These functionaries were by the same Sixtus formed into six Colleges, namely, the Janissaries or Solicitors, charged with the expedition of the Apostolic Letters, the Archivists, who kept the Archives of the City of Rome, the Camerarii, who maintained the dignity of the Papal Court, the Presidents or Portionaries, charged with the administration of the food-supply, the Cavalieri of St. Peter, charged with the administration of the aluminium mines in the Papal territory, and the Cavalieri of St. Paul. The special function of these last-mentioned officials the author does not mention, but the nature of their duties was of less consequence. None of these officials were primarily appointed to do work, but because they had lent the Holy See large sums of money, and received in return the right to receive in return a quota from the common services. The author does not tell us much of the use made by these officials of their moiety of the common services.

Besides the "common services" there were the "petty services" (*minuta servitia*), which were always five in number, four going to the Pope, one to the Cardinals.

These went partly to some high officials, partly to higher officials of the Court, partly to the servants of the Papal or Cardinalitial households. Thus we find that the head cook, every cook in the great and little kitchen, the notary of the kitchen, every pantryman, the notary of the pantry, and others, had each his share of the good things exacted every time a prospective Bishop or Consistorial Abbot applied for his Bulls. Nor was this all. Quite a new set of officials had to be dealt with and paid for, whose business was to see to the expedition of the Bulls — Cardinal reporters, Apostolic writers, abbreviators of the Park Major and the Park Minor, Bullatores, Registrars, and so on. And then again, if the new Prelate was an Archbishop, there were fees for the reception of his Pallium. How it was possible for the revenues of the sees to stand so heavy a strain one does not understand. But they did, and therefore they could, and besides there were reductions and concessions ready for hard cases. But enough has been said to indicate the nature and abundance of the information contained in this volume, which will be welcome enough to the book-worms.

## Short Notices.

THE second of the three volumes in which the Dominican Fathers of the English Province propose to issue their translation of the First Part of St. Thomas' *Summa*—**The Summa Theologica of St. Thomas Aquinas, Part I. Second Number** (Washbourne: 6s. net), has made its appearance, within a year of the first, and contains Questions 27 to 74, out of the whole 119. These are concerned with *The Trinity*, perhaps the most abstruse subject in all theology, *Creation*, *The Angels*, *The Work of the Six Days*. They exhibit in an admirable fashion the depth, clearness, and subtlety of scholastic thought, so different from the crude rationalism, at once narrow and superficial, which characterizes so many modern philosophers. St. Thomas, of course, cannot be profitably studied without a preliminary knowledge of sound Catholic philosophy, but no one who sets himself patiently to follow the arguments herein developed, could fail to find much mental as well as spiritual benefit. The treatise on the Angels is a wonderful elaboration of all that spirits enmeshed in bodies can discover by pure ratiocination about the modes of being and knowing of spirits incorporeal; and that on the Trinity reveals at once how daring can be the speculations of the human mind, and how thoroughly they are baffled by the central mystery of the Godhead. The translation, considering the notorious difficulty of the task, maintains its high level of excellence, and the book is admirably printed.

It is not often that a cheaper edition of a book is also a better, but that has occurred in regard to **Marotz** (Chatto and Windus: 2s.), the remarkable novel with which Mr. John Ayscough took the literary world by storm some four years ago. The author has revised the work very carefully and wholly excised passages and episodes liable to misconception, and therefore not safely to be put into the hands of the immature. The removal of these blemishes has done nothing to injure the story, which remains a fascinating picture of Catholic Sicilian life in all its phases, and a fitting foundation for the literary fame which is now assured to its author.

It certainly seems well that at the present time, when materialistic views are taking such a hold on men's minds, and even tinging more or less deeply the mental attitude of Catholics, that we should have at hand a book which clearly explains the dangers to the life of the unborn babe at those times when its delivery threatens the existence of its parent, and fearlessly sets forth the true teaching regarding its rights according to the Law of God. Such a book is Father Andrew Klarman's **The Crux of Pastoral Medicine** (Herder, 5s. net), the fourth edition of which has lately appeared. The table of contents indicates how completely the author has covered the whole ground, from the introduction on "Life and Generation," to the allied questions of heredity and the very difficult problem of the proper instruction of the young in regard to the function of reproduction.

We have nothing but praise for the author's treatment of these difficult subjects. The medical and surgical aspect of the case is clearly stated, the best authorities being in every case quoted. The moral aspect is also very carefully defined, and the author gives not only the decrees of the Roman

Congregations, but the *rationale* of these decrees, so that all may not only know the Law but the reason of the Law as well. The much-discussed subject of vasectomy is judiciously treated. Even by itself this chapter would be well worth a careful study. As to the chapter on that burning problem, the instruction of the young, we would advise all those who have to solve it to read what the author has to say. It is with great pleasure that we recommend this work to the careful attention of all interested persons, especially the clergy and members of the medical profession.

The Rev. Father Stewart, of Belper, has done good service to the Faith by publishing his six essays on the doctrine of the Church concerning our Lady, which he entitles **The Greater Eve** (Burns and Oates : 2s. 6d. net). Originally written for the benefit of a convert friend, they are careful to discriminate the lawful from the unlawful, both in theory and practice, and while in no way failing to assert our Lady's unique position, offer many considerations which help to the due understanding of the Catholic attitude in her regard. The non-Catholic generally starts with such misconceptions and prejudices that he finds it difficult to realize the distinctions and qualifications which are taken for granted by Catholics. Father Stewart shows clearly what these are, and how devotion to Mary which, no doubt, in its development mainly rests on Tradition, has its secure basis also in Revelation.

In the spirit of the refrain of some thoughtful verses which he has printed at the beginning of his latest book, **God Made Man** (Washbourne : 2s. 6d. net), Father P. M. Northcote shows us that in regard at any rate to our Creator's relations with ourselves—

There's always something new to know  
And something fresh to love.

The book is a series of readings or meditations on events and aspects of the Incarnation, not moulded into a fixed system, nor, indeed, always confining themselves to religious considerations, but giving in pleasingly desultory fashion the musings of a well-stored mind on things of the highest import.

The present year forms the centenary year of the Congregation of Teaching Sisters bearing the title of "The Sisters of Loretto at the Foot of the Cross," which was established by Father Charles Nerinckx in 1812, and has the proud distinction of being the earliest association of religious women to take rise in the States. Their history, which is told by Anna C. Minogue in a handsomely illustrated volume—**Loretto, Annals of the Century** (The America Press : \$ 1.50), repeats in little the story of the States themselves, the rude times of conflict with nature and the savage, passing with ever-growing vitality and speed to the order and prosperity of the present day. The record is singularly complete, both as regards God's instruments in the work, and the actual stages of its progress. From the original foundation it has spread mainly to the south and west ; there appear to be no houses outside the States, but within that territory no less than 120 have been founded in these hundred years. The volume appropriately concludes with a list of Superiors and Spiritual Directors, and various documents concerning the development of the Congregation.

In May we reviewed a large and important volume containing the history of our Lady's Sodality, studied in the original documents. The object of Father Edmund Lester's **The Story of the Sodality of our Lady**

(Washbourne: 6d.) is to present the same matter in summary form and to give a brief account of the rise and growth of the Institutions over the whole world. The little book also contains descriptions of various devotions practised by Sodalists. It should be useful in reawakening the fervour of those who are already members, and instructing those who are hoping to join. We should have liked to have seen some mention of the other similar confraternities which exist in the Church, and of the points in which the Sodality differs from them. Historically this is necessary for the honour of the Church, the fruitful Mother of countless means of grace, and for a proper appreciation of this particular one. A phrase like the following—"The work of the Sodality is not to supplant other Societies, but to give them a spiritual background"—might easily give just cause of offence unless very carefully explained and limited. However, as Father Lester elsewhere points out, the Sodality belongs to the Church Universal rather than to any particular body, for in 1584 Pope Gregory XIII. made it an independent canonical organization capable of existing by itself, although still administered through the Society of Jesus. This fact preserved the continuity of the institution during the thirty years of the Suppression.

In this connection we may call attention to the Sodalists' Magazine, styled *Stella Maris*, which is issued from the *Messenger* Office, Wimbledon, which takes the same place in the case of the Sodality as the various Rosary Magazines take in regard to the Dominican confraternities. We are glad to see from the July number, which gives an inspiring summary of what is being done, that Social Work is considered to be one of the chief functions of Sodalists.

No occasion could be more opportune than the present for the issue of a cheaper edition of Father J. A. Ryan's *A Living Wage: its Ethical and Economic Aspects* (Macmillan: 2s. net), because it is the only full and adequate treatment of the subject in English from the fixed standpoint of Catholic morality. It is a determined effort to apply in detail the general principles enumerated by Leo XIII., and endorsed by the present Pope, that the first charge on industry, as well as the first charge on land, should be the decent support of the labourer. No one who has not studied the question can well realize the confusion which exists in the modern mind on account of the very complexity of the problems and of the false principles which obtain as to the rights of property: no one, again, can rise from the perusal of Professor Ryan's book without seeing that there is something grievously wrong in the results of the present divorce between ethics and economics, and that Catholic principles, whether taken as such or not, can alone secure justice and peace. The author contents himself with discussing the ethical minimum due to the labourer: the far more complicated problem of determining what is the fair share of labour he wisely does not attempt. We hope this excellent work in its cheaper form will have an extended sale.

About this time last year the same subject was treated, although more briefly, in a publication of the Catholic Social Guild called *Sweated Labour*, which attracted a good deal of attention. With commendable activity the same organization has just issued two further "Studies in Social Reform" on subjects equally alive. The first is *The Housing Problem* (King and Son: 6d. net), which is edited and partly written by Mr. Leslie Toke, the other contributors being Dom Benedict McLaughlin, O.S.B., Mrs. V. M. Crawford, and the Very Rev. Mgr. R. H. Benson. How actual the subject is the slums of any of our great cities and the labourers' cottages

in many a country village testify; millions of our working-classes—the pillars on whom our whole civilization rests—live in conditions fatal alike to health and morality. What principles of justice are thus violated is shown by Dom McLaughlin, Mrs. Crawford details the conditions of life in great cities, and Mr. Toke those in small towns and in the rural districts, whilst Mgr. Benson contributes a sketch of an ideal colony which should reproduce (with all modern improvements), the conditions of life in pre-Reformation England. This little Manual will probably surprise many good easy folk into whose hands it falls—may they realize that all these evils are remediable, and that they themselves can help to apply the remedies.

The other question treated in these C. S. G. studies, is one which is pressing with ever-increasing force on the attention of all Christians. The Manual dealing with it is called **The Church and Eugenics** (King and Son: 6d. net), and its author is Father Thomas Gerrard, of Chelmsford. The largely attended Congress on "Eugenics," which is being held as we write, testifies to the growing interest taken by the public in this question, an interest which certain people are ready enough to utilize in support of questionable legislation. It is very important then, that Catholics should know what is right and what is wrong in the ideals set forth by the Eugenists, and this guidance they will find amply and clearly provided in Father Gerrard's booklet.

Amongst recent C.T.S. penny publications we must place as first in interest and importance **The Latest Phase of the Oxford Movement**, by the Rev. J. P. Valentin, who, himself a convert, speaks with sympathy and discrimination of the present state of the High Church party in the English Church. In his view the Oxford Movement is nearing its end, as the inherent Protestantism of its principles becomes more and more obvious. **The Franciscan Order**, by Father William, O.S.F.C., gives a condensed but very clear and readable account of the great family of the *Poverello*, which occupies so large a place in the history of the Church. Especially useful, on account of recent legislation, is the section devoted to the present position of the Order. Not only non-Catholics, but many of the household, will welcome Dr. Adrian Fortescue's bright and interesting description of **The Vestments of the Roman Rite** in their origin and development. It is to be hoped that growth in knowledge will result in a growing opinion in support of the more authentic and more graceful forms, now very largely obsolete. Father Bampfield's very effective **Talks about St. Peter, the first Pope**, have reached Part III.—**The Builder at Work**: these simple dialogues marshal the Scripture evidence for the Papacy with remarkable clearness and force. **The Life of Blessed Margaret Mary** and the **Life of Mother Henrietta Kerr** are welcome additions to the biographical series, if indeed the former is not a reprint of the *Life* by Lady Amabel Kerr already included therein. Finally, **The Weighing of Thomas Pounds** is a striking tale of Elizabethan days from the pen of Miss Felicia Curtis.

The experience of many retreats to children and adults, of habitual contact with budding and ripening spiritual intellects, has gone to the making of Father William Roche's **The House and Table of God** (Longmans: 2s. 6d. net), which is an interpretation of the worlds of nature and of grace designed to induce young souls to "walk with God" from the very start. With a logic all the more effective because not formally set forth, and a sound psychology that discriminates the several functions of mind and heart and will, the author shows how God energizes in the physical



world, openly to those who have trained themselves to seek, hiddenly in regard to the careless and indifferent, and how the loving care He bestows on His creatures in their natural state is but a faint shadow of the provision He has made for their development supernaturally. The whole may be regarded as a singularly full and beautiful commentary on St. Ignatius' great *Contemplatio ad obtinendum divinum amorem* which concludes and crowns the *Spiritual Exercises*. Illustrated by constant quotations from writers sacred and profane, and by a series of excellent pen and pencil sketches by Mr. T. Baines, tastefully bound and well printed, it should be in all school spiritual libraries and in the hands of all First Communicants. As through his youthful audiences Father Roche aims at maturer minds as well, the former may at times find the language too "grown-up," and the thoughts more than they can take in all at once: it is a book, therefore, which children may read profitably again and again.

Mrs. Hermann Bosch, who has written some successful spiritual books for children, has clothed in a very taking dress of dialogue certain instructions for First Communion which she calls **The Good Shepherd and His Little Lambs** (Longmans: 2s. 6d. net). It is a book which will prove suggestive to teachers and interesting to pupils.

When Newman said that he knew as much about matter as the greatest philosophers, and that was—nothing, he was speaking, as we know, of its very ultimate essence. Experiment and induction combined have made us acquainted with a great many of its characteristics whether within or beyond the ken of the senses. A book like the new **Cursus Philosophiæ Naturalis** (Beauchesne: 2 vols.), of Father J. de la Vaissière, S.J., of Jersey, which brings the older scholastic solutions to the test of modern research, is a revelation at once of the vastness of the sphere of knowledge and the still greater extent of the circumambient nescience. Even in regard to inorganic bodies physics cannot be separated from metaphysics. The notions of extension, motion, space and time haunt the very elements of natural philosophy. But all problems pale before those of life and freedom and intelligence with which Father de la Vaissière's second volume is concerned. We notice that gradually the names of the old exponents of heterodoxy are disappearing from our manuals. James, Bergson, Haeckel, &c., figure largely in these volumes, because in their writings the old errors have taken new shape. Father de la Vaissière's work strikes us as being thoroughly up-to-date, and his notes attest a wide range of reading amongst philosophers of all countries.

One need only compare the Rev. T. P. Gallagher's **Searching the Scriptures** (Gill and Son: 6s. net) with such books as Canon Barry's **The Tradition of Scripture**, to realize within what wide boundaries Catholic orthodoxy ranges. Father Gallagher has no good word for the rationalistic critics of the Bible, or for that minute and careful literary analysis which claims to determine what "sources" Biblical writers made use of. Happily for the purpose of his treatise, which is a discussion of the Messianic prophecies and their fulfilment in our Lord, he comes across the rationalists only incidentally, for, as he rightly argues, the Scriptures to which Christ appealed are the Scriptures as we have them now, and it is to this their final shape that the character of inspiration belongs. However, the author is fully aware of what the Higher Critics have written on his subject, and he exposes successfully if with a certain amount of acrimony their unscientific *parti pris*. The argument necessarily involves much philological discussion—a fact which gives the ordinary reader a sense of uncertainty in regard to the

conclusions, and makes him glad that, however it be with Jewish inquirers, *his* faith rests upon the tangible evidence of the living Church. But the student will appreciate the thoroughness with which Father Gallagher investigates his subject, though he will regret the absence of an Index and the still more extraordinary omission of a Table of Contents.

Two books specially devoted to the cultus of the Sacred Heart, reached us too late to be noticed in June. The first is a series of Meditations on **The Litany of the Sacred Heart** (Washbourne: 2s. 6d. net), by Father Joseph McDonnell, S.J., Editor of the *Irish Messenger*, which are well calculated to promote sound devotion, for before each meditation on the several titles of the Litany, there is a clear doctrinal commentary establishing the dogmatic truths which they express. Thus ill-considered and emotional extravagance is precluded, and mind and heart are alike satisfied.

The other volume is entitled **Love, Peace, and Joy** (Washbourne: 2s. net), and is a translation from the French of the Abbé Prévot, by a Benedictine of Princethorpe, of a number of considerations about the Sacred Heart, drawn largely from the revelations of St. Gertrude, and arranged to occupy each day of the month. Those who are familiar with the highly poetical and devout spirit of this great Saint will realize how "affective" such considerations must be.

In **Hell and its Problems** (St. Anselm's Publishing Company: 2s. net), Mr. Godfrey Raupert has issued the third edition of a very useful little book which sets forth in clear, non-technical language, the Catholic doctrine regarding the fate of the reprobate. Disbelief in that doctrine is general outside the Church: even the sects which originally developed a sort of cult of Hell are by a natural reaction explaining it away. The *Tablet* of July 13th records that "four thousand delegates to the International Bible Students' Conference at Washington to-day, voted unanimously that hell-fire does not exist." What these Bible Students make of the teaching of our Lord is not stated. Mr. Raupert first of all shows that the doctrine of eternal punishment is an essential part of Christianity, and then advances reasons to demonstrate that the objections that are commonly made to it really arise from ignorance and misapprehension, or from the limitations of the human intellect compelled to think in terms of time. Further corroboration of the existence of reprobate personalities is drawn from the testimony of spiritistic phenomena.

Insistence on the dogma of Hell forms a striking section of a useful little penny pamphlet called **Eternal Questions and Answers**, and published by the Raynes Park Press. It is couched in a form calculated to strike the imagination, eternity being necessarily pictured as unlimited time, but we have Scripture warrant for that accommodation of language. The other subjects, the Existence of God, the necessity of religion, the lessons of Death, &c., are presented in a brief but effective form, and the whole should arrest attention and compel thought.

Our tendency to form habits, whilst it removes from our daily life an intolerable strain of attention, is not without its drawbacks in regard to the life of the soul. In our prayers even we are prone to follow the line of least resistance, the groove which practice has worn. Welcome then, are the writers who help us to keep our devotion fresh and energetic, as Father Matthew Russell does, as in all his other spiritual books, so in his latest volume of Eucharistic musings, **He is calling Me** (Burns and Oates: 2s. 6d. net). The wonders of the Blessed Sacrament are so great and so inexhaustible, that we need constant reminding and assurance of them: no

one, we are convinced, could use this little volume either in or outside the chapel without feeling a renewal or increase of fervour and generosity.

The July Number of the **Women's Industrial News** (Women's Industrial Council: 6d. per quarter), is mainly occupied with a statement of the present condition of Women's Wages, by Miss Dorothy Zimmern. No one can form a final judgment on this tangled question without such information as is given here, relating to the number of Women-earners, the amount of Wages earned, the causes of and remedies for injustice, and giving extensive summary reports.

An indispensable adjunct to the *Cambridge Modern History* is its **Atlas** (University Press: 25s. net), a collection of 141 maps, beginning with "Europe in 1490" and ending with "Europe in 1910." As the *History* is mainly concerned with European affairs and with those of other countries only as affecting them, so the maps are mainly European. A General Introduction traces the political changes during these four centuries, and enables the *Atlas* to be used independently, but its chief utility will be to illustrate the *History*, and accordingly it is furnished with an Index containing the place-names mentioned therein. It is a fitting completion to a scholarly enterprise.

### BOOKS RECEIVED.

(Reviewed in present issue or reserved for future notice).

BAKER, London.

*The Living Flame of God.* By St. John of the Cross. Edited by Benedict Zimmerman, O.C.D. Pp. lv, 317. Price, 6s. 6d. net. 1912.

BENZIGER, New York.  
*Round the World.* Vols. IX., X. Pp. 222, 218. Price, 3s. 3d. each. 1912.

BURNS AND OATES, London.

*Our Reasonable Service.* By Prior Vincent McNabb, O.P. Pp. viii, 138. Price, 3s. 6d. net. 1912. *St. Lydwine of Schiedam, Virgin.* By Thomas à Kempis. Translated by Dom Vincent Scully, C.R.L. Pp. 211. Price, 3s. net. 1912.

CAMBRIDGE UNIVERSITY PRESS.

*The Works of Beaumont and Fletcher.* Edited by A. R. Waller, M.A. Vol. X. Pp. 388. Price, 4s. 6d. net. 1912. *North Lancashire.* By J. E. Marr, Sc. D. Pp. xii, 180. Price, 1s. 6d. 1912.

CASTERMAN, Tournai.

*Proscrits: Les Jésuites Portugais et la Révolution de 1910.* By Luis G. d'Azevedo, S.J. Translated from the Portuguese by J. M. le Thric, S.J. Pp. xxviii, 328. 1912.

CATHOLIC TRUTH SOCIETY, London.

Various penny pamphlets.

CATHOLIC TRUTH SOCIETY OF IRELAND.

*The Sorrow of Lycadous.* By Mrs. Conannon (Iona Series). Pp. 144. Price, 1s. net. 1912.

CIVILTA CATTOLICA, Rome.

*Fiore di Rovine.* By Mario Barbera, S.J. Pp. 335. Price, 2.50 lire. 1912.

GILL AND SON, Dublin.

*Searching the Scriptures.* By Rev. T. P. Gallagher. Pp. xx, 431. Price, 6s. net. 1912.

LETHIELLEUX, Paris.

*Lettres de Louis Veuillot à Mlle. C. de Grammont.* Pp. xxiv, 260. Price, 3.50 fr. 1912.

LONGMANS AND CO., London.

*The House and Table of God.* By William Roche, S.J. Pp. x, 150. Price, 2s. 6d. net. 1912.

MACMILLAN AND CO., London.

*The Sacred Shrine: a Study of the Poetry and Art of the Catholic Church.* By Vryū Hirn. Pp. xv, 574. Price, 14s. net. 1912.

MARITTI, Turin.

*In Evangelia S. Matthæi et S. Joannis Commentaria.* By St. Thomas Aquinas. 2 vols. Pp. xxiv, 403, 518. Price, 6.00 fr. 1912. *Disputationes Theologicæ Moralis.* Vol. II. By the Rev. A. Cozzi. Pp. 404. Price, 3.50 fr. 1912. *Promptuarium Theologicæ Moralis Universæ.* By Rev. C. Colli Lanzi. Pp. viii, 434. Price, 5.00 fr. 1912. *Pargoletti Cristiani ossia Letture Catechistiche.* By Rev. P. Boggio. 4 vols. Price, 0.75 fr. 1912.

PAPAL SEMINARY, Ceylon.

*Documents relating to the Orthodoxy of the Malabar Christians.*

SANDS AND CO., London.

*Retreats for the People.* By the Rev. C. Plater. Pp. xvi, 293. Price, 5s. 1912.

TALLERES, Tulancingo.

*La Democracia Cristiana.* Nos. 1-4. Price, \$0.20 each. 1912.

WASHBOURNK, London.

*The Story of the Sodality of Our Lady.* By Edmund Lester, S.J. Pp. 74. Price, 6d. 1912. *Our Duty to the Heathen.* Report of the Association for the Propagation of the Faith. Price, 6d.

